

Plowman's Way her Book 1709
D E A T H

MADE *Gal 11 K 2*

Comfortable :

OR THE

Way to Die Well.

Consisting of

*Directions for an Holy and an Happy
Death.*

Together with

*An Office for the Sick ; and for cer-
tain kinds of Bodily Illness :*

And for dying Persons.

*And proper Prayers upon the Death of
Friends.*

By **JOHN KETTLEWELL,**
a Presbyter of the Church of England.

L O N D O N .

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D E A T H

M A D E

Conformable

OR THE

Way to Die Well

Considered as

the Duty of a Christian

to God and Man

in the Last Days of his Life

By J. J. J. J. J.

Author of the "Duty of a Christian"

London

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1777

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THE PREFACE.

EVery Person, who comes into this World under the Guilt of Sin, is a Debtor to Death. And this Debt sooner or later all must pay; even they, who fence themselves about with the strongest Armies, or heap up Riches as if they were always to possess them, or whose daily Business it is to drown all Thoughts of Death in the Noise of Mirth and Pleasures. In the midst of all their Care and Labour to avoid him, Death will surely meet them, and spoil all their Glory and Follity; and that commonly when they least expect him. And then he makes them see their own Vanity, and the Vanity of all earthly things, which nothing else could teach them to consider of. For he shews us the Shame of our Bodies, and makes the Pride of Human Greatness to become an easy Conquest and inglorious Prey for Worms, and brings all earthly Hopes and Projects to end and hide themselves in Dust.

This is a thing, which all Men know, and all Men fear. And they who study most, to keep the Thoughts of Death far from them, do yet certainly know that it will come. And happy then is he, whose Mind is so well prepared and fortified, that it can neither fright nor hurt him; who has disarmed this
 † King of Terrors, and made this great
 † Enemy of Nature to become a Friend.

† Job

18. 14.

* 1 Cor.

15. 56.

*All this, Religion will do, if we will make a right use of it. For * the sting of death is sin, and true Repentance takes that out. And if we take care, that our Life contain nothing terrifying, our Death need not. And the compleatest Victory over Death is Eternal Life, and the same Repentance secures us thereof. And Trust in God fortifies us against Fear, and Patience makes our Pains lighter. So that whilst by true Devotion we are spending our selves in these Exercises, we are dressing our Souls in Armour, which will not only sustain the Shock of Death, but conquer it with all its Strength and Terror.*

And the business of these Papers is to furnish our Thoughts for all those who are willing and desirous to use the same, whereby all this may be done. And whereby we may receive Sickness, and meet Death, so as at the same time to have enough under them to support and comfort us, and in the end to be made better by both. And

And all this I treat of, not as a Man who is preaching to Men at ease, who must be diverted and entertained with nice Inquiries, and fine Discourses and Speculations about Death. But as one who is called to sick and dying Persons, who desire to be helped and directed in things of use, and told those matters which are fit to support and ease their weary Souls, and to dress them in such Habits as are the best defence both against the sting and terror of their approaching Enemy.

I have first, according to the best of my skill, given them Directions what to do, and wherein to spend their care, thro' all the steps and progress of their sickness, from its first seizure to their departure. I show them what will render their sick-bed carriage rewardable, and its Sorrows tolerable and comfortable. How they are like to be most easy to themselves, and may most profitably chuse or improve the Company, and employ and receive the Services and kind Offices of others. What they are to do that they may die well, and be happy and full of Comfort in their Death, and after it; and how it is fit for them to part with all Men, and take a decent and a Christian leave of this World.

And in regard Devotion is the chief work, and the best support of sick and dying Persons, to these Directions, I have

added Offices of Devotion.

In these, I have made Collections of select and proper Scriptures upon the several Duties and Necessities of sick or dying Persons, which I have ranged and put in order the best I can, for their comfort and instruction. And these they may resort to, as a Storehouse of Divine Sentences, fit to direct their practice in the Virtues, and to cheer and revive their Spirits under all the Sorrows of their Affliction. How forceable are right words, says Job under the bitterness of his Sorrows. Job 6.25. And heaviness in the heart of man maketh it stoop: but a good word maketh it glad, says Solomon Prov. 12. 25. But the good words which God himself speaks to us, do leave a much stronger impression, and give more ease, and do more revive and make glad the Heart, than any others.

And after these Collections of Scriptures, I have furnished them with variety of fit and proper Prayers, upon their several Duties, or Needs, in that condition. And as I was able, I have stored those Prayers with such proper Thoughts and Considerations, as may serve at once, both to express and put up to God the several bounden Duties and Tempers required of us, and also to ingenerate and increase the same in our own Minds.

And to these for sick and dying Persons,

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sons, I have annexed like Devotional helps, for Women with Child, or in Child Birth, and for some other Cases of Bodily Distempers and Calamities. And to conclude all, I have added Devotions on the Death of Friends, and made particular Prayers for those cases which usually are most affecting, and provided them with such Considerations as seem to me to be most proper and of greatest force to support and comfort us under such mortifying and afflictive losses.

And in all these Prayers, I have taken care to be as instructive as I can, in the several States and Cases they refer to, that we may see what our Work and Wants are under them, and know what we have to mind and do therein, better than we knew before. And so likewise in the several Duties, which the Prayers are made upon. For I have endeavoured therein, especially in the Prayers about Trust in God, and about Patience (which are the Virtues most tryed on Sick-beds, and indeed of most general use thro' the whole course of our lives) to set off the several Acts, wherein we are to exercise and shew forth these Graces; and the most proper and important Helps and Considerations, whereby we are like to be most quickned, and best assisted in our performance of them. And therefore when any

are desirous to encrease Knowledge, and improve their Understandings therein, they may read the Prayers, or have them read to them, tho' not in way of Devotion, but as Discourses upon them.

And these Offices for sick or dying Persons, should not be neglected or thrown aside by Men in health, as if they were a Study and Employment only for Sick-beds. For living Men must think of Death, and prepare for it, as well as dying; and if whilst health and strength lasts, we throw these Thoughts and Preparations by, when it comes it will be like to find us unready. And then we can neither die comfortably, nor safely.

For when once the Bridegroom is
 † Mat. 25 come, as our Saviour tells us † in the Parable of the wise and foolish Virgins,
 * Ver. 10. * they that are ready go in with him
 † V. 8. 10. to the Marriage. And if any want
 † Oil in their Lamps, and need to seek it, when they should go out to meet him, he will enter without them, and then the door is shut, and will not be opened again for them. If they are ready with Oil in their
 * V. 7. 10. Lamps, when * the Cry of the Bridegroom comes they may fall to trim them: but they must not have their Oil to seek, or the Virtues of a Death-bed to learn, when they are called forth to show and take comfort in them. Besides,

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Besides, Repentance and Reconciliation, and Satisfaction for Injuries, and settling one's worldly Affairs, are a work most fit and proper for the best days of life. And Resignation, and Trust in God, and Patience, and Thankfulness, (the great Virtue and Employment of Sick-beds) are all Duties as necessary and acceptable in Health, as they are in Sicknes. Death it self, is but the last Act, and end of Life. And those Spiritual Exercises, which make us at last to die well and happily, are but the last Acts of those Duties which had made us live well and holily before.

Defer not therefore, as the wise Son of Syrach says, until Death to be justified. But humble thy self before thou be sick, and in the time of Sins shew Repentance. Before Judgment examine thy self, and in the day of Visitation thou shalt find Mercy, Eccles. 18, 20, 21, 22.

But when we come to be sick, then are we most especially to make such Offices our Employment, and to seek to them as our chiefest comfort. And each one may pick out Prayers for himself on one Head or another, according as those Wants shall require, which at that time are most pressing upon his Body or his Spirit, or which in the present tem-

per of his Soul he is best disposed for. And he may use sometimes more of them, and sometimes fewer, according as he finds his strength and time will bear. And these, when he is in strength and circumstances fit for it, he may read himself; but at other times, they may be read to him for his Spirit to repeat and send up to God, by some religious Friend who attends about him. Or they may be read to him, as a Chapter of seasonable and needful Doctrine and Direction, which will lay such Considerations before him, as are fit to guide and comfort him in that condition, when he is less able to bear the Fatigue and expensive Pains of Devotion.

As for some Distempers, they are slow and chronical, and carry us off by lingring degrees. And in these, Men have time enough to employ, if they have but the Will and Heart to employ it, in these or such like Offices, which teach them both how to sustain sickness, and how to prepare for Death.

Other Distempers, indeed, are more violent and acute, which both carry us off suddenly, and whilst we are struggling with them, leave us little mental Vigor or Ability. And under these, there is less to be done in this way. But something may be done, tho' more short and broken; and with more application and liveliness, when it pleases God they

they have intervals of Ease, or any recruit of Spirits. And they have great need to make the best of these Opportunities, and to do as much as they can in their condition, and spend as many thoughts in such Devotions as they have leisure and strength for. And as for the great defectiveness in exercising these Death-bed Graces, which will unavoidably attend this Case, it will be best provided for, by their making these thoughts their great business, and familiarizing the same to their Minds in time of Health.

In these matters, tho' many and the most important things, are common to all sick or dying Persons; yet some are particular to each, and all have not the same Wants or Complaints. And therefore whilst a Prayer descends to particulars, to suit and serve one person's Case; it may contain some Clauses or Expressions, which are not suitable to another's. But in this, the Readers themselves are to have and use a Discretion, and must omit such passages as do not belong to them, making use only of the rest which do. And think, that altho' these passages are not for their use, yet hitting the Case of others who are touched and affected in those particulars, they may be received and used by them with great thankfulness.

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This Treatise I had begun, and had made some considerable progress in it; but had laid it aside again, by reason of some hindrances. But afterwards being brought myself into a state of more uncertain Health and Life, by the most wise and good ordering of Almighty God, I resumed it, and made such haste, as the needful attendance of my Health would allow, to finish it. For I was desirous, to have some benefit, and help thereby my self, whilst I live; as well as to leave it to be some way helpful unto others, and come in by this means to bear some part of their Burthens, if it please God (at whose wise and good choice I am and desire to be) that I die of this Illness. And if any devout Readers receive any comfort or spiritual Improvement, from this Poor

* Heb. 6. * Labour of Love, to my Blessed Master, and to them, as they have the offer of my Pains, I hope they will vouchsafe me the benefit of their Prayers, and that God will have the Glory of all.

From my House in London,

August 17. 1694.

DIRE-

DIRECTIONS

FOR AN

Holy and Happy Death,

In very Particular, but Brief Instructions, how to order and carry our Selves under Sickness and the several Tryals and Accidents thereof, and at the Approach of Death.

CHAP. I.

Of the Sick Man's Thoughts of leaving the World, and setting his Affairs in Order; and of the Care of his Body.

WHEN God arrests us with Sickness, 'tis time to think of leaving this World. Not that every Man who falls sick, must presently give himself up for Dead; but

but because Sickness puts Life in hazard, and brings a Man to resign himself into the hands of God, whether he shall die thereof or no.

To think of leaving the World, is not only profitable, but needful at all times. For the great Business we have to do here, is to prepare for an happy Departure. And if we do not think of it, we are like to be very ill prepared for it. In our days of Health and Pleasure, we must call these Thoughts to us ; but when Sickness comes, it calls us to them, and naturally imprints the same. And it is our truest wisdom, to entertain them in our Sickness. For if we die, we shall all judge it was the best way we had to employ our thoughts ; and that of all things, Death should not be met unthought of. And they render us fitter to live, if God spare us. They make Death safer, but do not hasten or bring it sooner ; and are no hindrance to our living longer, but a great help if we recover to our living better.

In this Preparation to leave the World, the sick Person's first care, is to separate himself from worldly Cares and Incumbrances of Business. Let him

him look upon himſelf, as one call'd off from the conduct of theſe matters, to the giving a ſtrict account of them. And who has work enough cut out for his Thoughts and Care, to take a decent Leave of this World, and to *trim up his Lamp*, and prepare his *Soul* for a better. His buſineſs now is, *25. 7.* how to meet Death with moſt ſafety and comfort to himſelf, if he dies, as for ought he knows he may die of this Sickneſs; and to commit no Errors therein, becauſe he is to die but once, and cannot afterwards amend them. The work and worldly Cares of Life, are to be left to thoſe who think of living; but how to die is the Buſineſs that lies before him.

To caſt off theſe worldly Cares, tis fit he firſt ſettle them. And that is by ſetting his Houſe in order, and *making his Will*.

This, methinks, ſhould be done with great Conſideration, and Men are wanting in that Prudence and Care, which they uſually ſhew in their Affairs thro' all their Lives, if this is left to be clapt up in haſte at their Deaths. When they diſpoſe of a little Parcel of Land, or of a moderate Sum of Money, they

they consider well of it before they part with it. And if they are thus considerate, when they dispose of any single Branch of their Estate, must that be left to be the only hasty and unconsidered Act, when they are to dispose of all?

When a Person has his Worldly Estate to give away, it will take much thought to do it like a wise Man, and a good Christian. To consider, what Portions are fit to be given to Dependents, as Recompence of Diligence and good Services. What to Benefactors, as respectful tokens of Gratitude, for Favours and Obligations. What to particular Friends and Acquaintance, as Memorials of Love and Dearness. What among Kindred, in Declaration of natural Affection, for their Nearness, their Deserts, or their Wants. And what to himself, for so I more especially call that which is given to Religious or Pious Uses, since these works follow him, and these layings out go along with him, to be recompenced and repaid in a better place. Such as are, all Gifts of Restitution, when he had wrong'd or defrauded any Persons;
of

of equitable Compensation, where he has taken too great advantage of other People's Wants or Weakness, and been too hard upon them, and made too great advantage of them, in Bargaining or Dealing; of Charity or Piety, in Gifts or Settlements on the Poor and Needy, or for the Encouragement and Promotion of Piety. To settle Accounts in Dealing, what he owes, or what is owing unto him; what he has in his hands in trust for others, and what he has left in their hands, or in trust with them.

For this disposal, he must remember, is the Farewel he takes of all the World. And when he is parting, with Kindred and Relations, Friends and Benefactors, Servants and Dependants, Chapmen and Customers, Poor and Rich, Sacred and Secular Persons; a wise and good Man, who has carried it well towards them all his Life, should think of continuing to do the same, and supplying of former Defects, at his Death, and study to take a fair and friendly, and decent Leave of all. Especially to carry it as becomes him towards God, and in this great disposal of all his Goods, to look at him

him the Sovereign Donor of them.

And to do all this with discretion and to a Man's satisfaction, will require consideration. And therefore it is like to be best dispatch'd, whilst the Person hath both Ability and Leisure for it. And accordingly is always most providently, and is like to be most perfectly settled, in time of Health: However in the beginning of Sicknes, e'er Nature is weak, and Time is short, or a Disease is come to Extremities.

When all his worldly Cares and Concerns are thus settled and laid aside, having taken this leave of the World, he may give himself up to the Will and good Pleasure of Almighty God, to dispose of him either in Life or Death, and make his Sicknes end either in Health or Heaven, as he sees will make most for the Sick Man's Good and for his own Glory.

If the Physicians are called in to take care of his Body, 'tis fit he receive their Advice with Meekness and Thankfulness, and willingly follow and submit himself to their wholesome and reasonable Directions. A prudent and compassionate Physician, will be
ten-

tenderly and conscientiously careful of his ease, so far as that is consistent with the Care of his Health. Especially he will consider well, how he proposes, and much more how he presses any Medicine, which the Patient has an Antipathy against, and which is found greatly to disorder him, tho' it generally relieve others. And when he sends for him, he must put his Body into his Hands under God, and willingly take such Medicines, and submit to such Rules and Restraints, as he judges needful for his Safety, or for the Recovery of his Health; and not order and tell his Physician what he shall prescribe to him, nor weary him out with Importunities to let him have what he himself fancies, tho' the other thinks it would be to his prejudice.

And these Prescriptions of the Physician he must use, with looking up to God in the first place, for the good effect of all Medicines; and without Fretfulness and Accusations of the Means and Methods, if, by the pleasure of God, the Disease increase and grow more troublesom in spite of all Remedies; and without being too eagerly desirous of Life or Ease, unless

less God please ; thanking his Physician for the Ease which he studies, but at the same time submitting to God for the Pains which he sends.

And let him still remember to make fervent Prayers one Ingredient in all his Medicines, considering, that since it is God who works Cures, Prayers are as necessary thereto as any thing else. He must not like *Asa*, † *set God aside when he seeks to the Physicians* ; but expect all the Cure from God's Blessing, and when it comes, give him the chief Honour and Praise for the same, and acknowledge that the Prayers of pious Friends have been among the powerfullst of his Medicines.

† *2 Chron.*
16. 12.

If it be thought needful or profitable for the Body some times at Intervals, especially in slow and languishing Diseases, to divert his Spirits, let it not be by reading Plays or Romances, or foolish and undue Ideas of Love and Honour, which feed or revive vain things, nor by Play, or other things, fit to excite Passion, or exercise Covetousness ; but in Pastimes of least Lightness, and fewest Temptations, and used with Moderation, remembering that on a Sick-bed, when a
Man's

Man's time is almost spent, 'tis not for him to cast about how to pass away his time, but how to redeem and improve it.

Let the Reading which is read to him, and the Conversation which is held with him, be suitable to one in his condition. Not Light, to lessen his Seriousness; nor in any thing vicious, uttering things either against Modesty, or against Piety, or against Justice, or against Charity: All which may either leave ill Impressions upon him, by giving his Spirit a tincture of the same; or bring him into a Snare, by thinking that he has been wanting in Reproof thereof out of too little respect to God, and too much to the Speakers; by either of which, he is the worse for them.

But let all that passes be fit, to suite the Seriousness, and preserve the Innocence, and help on some Virtues, but hinder none, that are besitting a Person in his Condition: Whereof I shall say more in the ensuing Directions.

O H A P. II.

Of settling his Accounts, and securing his Peace with God, by Repentance, Faith, and Continuance in the Unity of the Church.

BUT whilst this Care is taken for the Body, the chief thing which he has to employ himself in on his Sick-bed after the Settlement of his worldly Estate, is to take care of his Soul. This must exercise his own Thoughts, when he is by himself. And for this, he must call in the assistance of the Guides of Souls, † *Sending for the Elders of the Church that they may pray over him,* and assist and comfort him by words spoken in their due Season, and administer to him the Word, and the Benefit of Absolution, and the Holy Communion, resolving and assisting him in all things, that may be needful for the finishing of his Repentance, the support of his Spirit, or the Peace of his Conscience.

† *Fam. 5.*
14.

And in this Care of his Soul, these things are chiefly to employ his own thoughts, or his Guides assistance.

I. To

I. To settle his Account, and secure his
 grace with Almighty God. And in care
 of this, let this Work be,

I. To finish his Repentance. And in
 order thereto, let him carefully re-
 view all his past Life, and the present
 frame and habit of his Mind. And let
 him diligently observe what is good
 in either, and with all Humility thank
 God for it, and take comfort in it; and
 what is amiss in both, and work him-
 self up into true Contrition for the
 same, affectionately bewailing his ex-
 ceed Folly and Unworthiness therein.

And let him fix, holy, deliberate,
 and unreserved Purposes against all
 his former Offences.

And make all due and reasonable
 satisfaction, for all Wrongs done by
 him to any Persons, by any ways.

And take care of the payment of
 all his just Debts.

And seek Reconciliation where he
 has given any just Offence.

And forgive those who have inju-
 red or disobliged him.

And † break off his Iniquity by Righ-
 teousness, or by being more abundant † Dan. 4.
 in Alms-Deeds; and consummate and 27.
 finish any good Designs, which he had
 piously

piously laid in his Health, and would not lose the reward thereof, by having them dropt at his Death.

And in these ways of expiating Sins let him earnestly beg God's Pardon and comfortably hope for the same through the Merits of Jesus Christ.

And in the care of paying his Debts, and making Restitution, or giving charitable or pious Gifts, if he can, let him settle and finish them himself before his own Death; and not refer all to a Will, and leave the accomplishment and recompence of so rewardable Purposes, to the Contingencies of time, and the Fidelity, Kindness, or Care of Executors. Sometimes indeed, the Surprize of Dying Persons is so great, that they must leave these things to others. And sometimes the Persons intrusted, are fit to serve the Dying Persons ends, and really do serve them, to advantage. But this is not ordinarily to be trusted to, if he can help it. For why should he think they will make more dispatch, or find fewer delays and put-offs in doing these things for him, than he did in doing them for himself? He has a quicker Sense of his own Burthens, and of his own

own Deſires and Longings, than another ordinarily can, or will have; and if for all that, he ſhall delay to diſburthen his own Soul, and conſummate his own Deſires and Purpoſes when he may, why may not they do ſo too?

And on this Point let him often ſay,

† *A broken and a contrite heart, O* † *Pſal. 51.*
Lord! thou wilt not deſpiſe. 2, 3, 17.

I acknowledge my tranſgreſſions, and my ſins are ever before me.

Wash me thoroughly from mine Iniquities, and cleanſe me from my Sins, Amen.

† *Lord! be merciful to me a ſinner, Amen.* † *Luke 18.*

Ob let † *the Blood of Jeſus, cleanſe me* 13.
from all my Sins, Amen. † *1 Jo. 1. 7.*

Lord, † I have ſinned againſt Heaven, † Luke 15.
and before thee, and am no more worthy to 18, 19.

be called thy Son; make me as one of thy hired Servants, Amen.

† *Forgive us our Trefpaſſes, as we for-* † *Mat. 6.*
give them that trefpaſs againſt us, Amen. 12.

2. To ſhew forth his Faith, which he may do by often repeating his Creed.

I believe in thee, O God! the Father Almighty, and that thou art the Maker of Heaven and Earth.

And I believe in thee, O Jeſu Chriſt! that thou art God's only Son, and our Lord. I believe that thou waſt con-

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ceived

ceived by the Holy Ghost, and born of the Virgin *Mary*. That thou didst suffer under *Pontius Pilate*, wast crucified, dead and buried, and descendest into Hell. That thou didst rise again the third day from the Dead. That thou didst ascend into Heaven, and there now sittest at the Right Hand of God. And that from thence, thou shalt come again to judge both the Quick and the Dead.

I believe in thee also, O Holy Ghost!

I likewise believe, that my blessed Saviour had, and hath, and whilst the World lasts ever will have on Earth, an Holy Catholick Church. And that in this Church, there is to be a Communion of Saints. I believe also, that therein is to be had Remission of Sins. And after Death, I believe there shall be a Resurrection of the Body both for good and bad, and a Life everlasting for the Righteous, *Amen*.

And let him often say,

† *Mar. 9.* † Lord, I believe, help thou mine Unbelief, Amen.

* *Luke* * Lord, increase my Faith, Amen.

17. 5. All this, O Lord! I steadfastly believe, O! keep me from having my

† Portion

† Portion among Unbelievers, Amen. † Luke

Lord, I thank thee, that I have been instructed in this Belief, and professed it in my Life, Amen. 12. 46.

Lord, keep me from wavering, or any ways doubting of the same in my weakness, Amen.

Lord, give me the comfort of this Belief at my Death, and make me find the Blessing of it after death, Amen.

And if the Adversary shall suggest Doubts and Suspicions to him in his Weakness, about any of the Articles of his Faith, or Points of Religion; so far as the Doubt comes with any offer of Argument or Reason with it, it should have a Rational Satisfaction.

But, if formerly they have been Persons of sincere Consciences, in that State, their doubts of these things are much oftner an Irresoluteness owing to their present bodily Weakness and Satan's Suggestions, than an unsettlement of Belief owing to Arguments. And then, these new Doubts and Suspicions are to be looked on by the sick Man, rather as Temptations, and an Advantage taken of his present Feebleness and Lowness of Spirit, which may raise or increase Melancholly

that is naturally apt to make one mistrustful and irresolute, and he will guard better against them by Devotion, than by Disputation. And therefore in this case, let him not debate them, but reject them, and pray against them. And think it reasonable to abide by his former Perswasions about these matters, which he took up in time of Health and Strength, when he had both Ability and Leisure to examine them; and not exchange them for Sick-bed Fancies, when he has neither.

3. To *Profess his Continuance in the Unity of the Church*, and that as he has lived, so now by God's Grace he is preparing himself to die, in *the Communion thereof*.

And let him often say,

Lord! as I have endeavoured to live, so now I profess to die in the
 † Eph. 4. *Communion of Saints*, and in the † one
 3,4. *Body*, whereof thou art the Blessed Head, keeping therein to the last, the *Unity of the Spirit, and the Bond of Peace*, Amen.

For I profess thy true Faith, O my God! and present unto thee holy Prayers, and a pure Worship, in the Unity
 and

and Communion of thy Holy Church.

Particularly, O Lord ! I profeſs this Faith, and preſent this Worſhip in due adherence, and ſubjection and obedience, to thoſe Orthodox Paſtors, whom thou haſt ſet over me in this Church, where I live.

And I profeſs and preſent the ſame; in hearty Concurrence and Communion, with all other faithful Chriſtians and Communicating Members of this Body, in all other Times and Places ; and with Brotherly Affection, Concern, and Interceſſion with thee for them whereſoever placed or diſperſed, as well as for my ſelf.

I am moſt ready to receive and join with them in theſe Profeſſions, and in this Worſhip, whenſoever thy Providence ſhall bring us together. To ſeek their Communion, paſſing through all places. And to own them as my Brethren, coming from all Countries. And to be heartily affected with what befalls them, either particular Perſons, or whole Churches, and *rejoyce* in their Proſperity and Peace, as † *one Mem-* 1 Cor.
ber ſhould in the Joy of another, Amen. 12. 26.

And as for thoſe, who are broken off from this true Faith and Worſhip,

or from the Unity and Peace of thy Church, Lord! I look upon them with the Bowels of a Brother, not with the Insults and Triumphs of an Enemy.

I pity all *Hereticks*, and pray that they may return to be found in the Faith.

I pity all *Schismatics*, and pray that they may return to the Unity, and Communion of thy Church.

And, O blessed Lord! do thou give unto them, humble and teachable Minds, that so they may either all see the way of thy Truth, or at least that numbers among those who do not, may be pitiable and excusable before thee, under their Error and Mistake of it, *Amen*.

And as for all the Divisions, which have rent thy Church into pieces, O blessed Jesu! I do most heartily lament, and bewail them.

My Heart, O Prince of Peace! is with them, who love to see those Truths that make for Peace, and who long and labour to heal thy Church's Breaches.

I utterly disclaim all bitter Zeal, and cruel and Unchristian Violence, against Persons of different Parties from me.

I am ready, both willingly to see, and joyfully to own, all that is good, and all that is thine, O my dear Lord! in any of their Persons, or Actings: And am Religiously careful not to make any of them worse than they really are, by my evil Surmises; but to hope and surmise the best of them, which their case and carriage can reasonably bear.

And I am, and through thy Grace, O merciful Saviour! ever will be ready to shew them all Offices of Justice and Humanity, and of common Charity, notwithstanding their Communion is different from mine, *Amen.*

And after these things are done to procure God's Peace, for the quieting and comforting his Conscience with the lively Hopes thereof, he may receive the benefit of *Absolution*. And also the *Holy Communion*, which he must not omit if he can have it, looking on it, both as God's own sure Seal of Remission of his Sins; and also as his own *† Viaticum* or Provision by the way, to strengthen and support his Spirit, and keep him from Faintness, or Failures through all the remainder of his difficult and wearisome Passage

† The Great Council of Nice calls it *εὐχριστία* *ἡ τοῦ ἐξουδίου* the most necessary *Viaticum* of Dying Men. Can. 13.

to the Regions of Reſt and Peace.

And for more particular Directions, how to make trial and diſcovery of the Safety of his Spiritual Eſtate before he puts it upon the final Iſſue, if he is deſirous thereof, I refer him to the *Tryal or Judgment of the Soul*, in the *Companion for the Penitent*, where I have given him an Account and Proſpect of this, as full, and yet as ſhort, as I could; and which it would be too long here to infer. And there alſo he may meet with variety of fitting Forms, to inſtruct him in all the parts of his Repentance, and to ſerve him in making a religious and devout Profeſſion thereof to Almighty God.

C H A P. III.

Of his Carriage and Demeanour under his Sickneſs, and the Virtues thereof, viz. Trust in God, Reſignation, Thankfulneſs.

AFTER the Sick Perſon has taken this firſt and chief Care for his Soul, to make its Peace for paſt or preſent Offences; his next care for it muſt be, to keep it from falling into any

any new Diſeaſes, or that under the burthen of a Sick Body, his Soul do not fall ſick too. As it will do, if it grows ſecure and careleſs of Duty, or regardless of Mercies, or is greedy of Life, and finds no reliſh in Prayers, or in Diſcourſes of another World, and falls into Impatience, and is fretted with Fleſhly Cares and Worldly Deſires: All which, and the like, ſhow his Spirit to be more diſtempered, and more dangerously ill, than his Body is.

To prevent this, his next care for his Soul muſt be to *order his Carriage well under his Sickneſs*, or to bear the Pains and Weakneſs of his Sick-bed, with *Trust in God*, with *Reſignation to his Will*, with *Thankfulneſs*, and with *Patience to the end*. Which Duties, tho' they are all neceſſary under the former Head, viz. of *making of his Peace*; yet I ſhall now conſider and treat of them, as they are neceſſary and of greateſt uſe, to *ſupport his Spirit*, and *recommend his Carriage*.

Fiſt, He muſt ſet himſelf to bear them, with *Trust in God*. The Accidents and Uneaſineſs of his Sickneſs will ſtill alarm his Fears, and try his Faith; and it muſt be his care, to ſhew

no anxious or distracted Thoughts under them. But as often as any Accidents or Prospects terrify him, let him remember that they are all in God's hands, and shall have such end only as he pleases. That he who sends them, will take care they go no further than 'tis fit they should, and will turn them to the best at last. That he is safer and better in God's keeping and ordering, than he could be in his own; and therefore may lay aside all painful and mistrustful Cares for himself, as knowing under all that happens how sure he is to be taken care of.

Devout Thoughts, about trusting God in Sicknes.

I About trusting him with one's self.

AND when he feels much Sorrow and many Difficulties, and may fear and foresee worse, let him often say,

Lord! I meekly receive all my Sorrows and Dangers, because thou sendest them.

And they shall not terrify me, because thou governeest them.

And I am sure thou considerest all that

that lies upon me, and wilt turn it unto good.

That thou considerest how much I can bear, and wilt in tender mercy take off the rest.

That thou considerest what strength I have to bear, and wilt graciously supply me with what is wanting.

That thou considerest how long I can bear, and wilt give me ease at the fittest Season.

And since thou wilt ease me in thy due time, and support me till thou eatest me, I will not † grow weary, O † Heb. my dear Lord! or faint in my Mind, 12. 3. but wait with Patience till my ease comes, Amen.

Tho' I walk through the Valley of the shadow of Death, I will fear no Evil, for thou art with me, and thy Rod and thy Staff they comfort me, Ps. 23. 4.

Yea, † though thou killest me, yet will † Joh. 13. I trust in thee, and have hope even in 15. my Death to find everlasting Rest and Joy after Death, Amen.

Because I live, ye shall live also, Joh. 14. 19.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.

And

*And though after my Skin Worms destroy
this Body, yet in my Flesh shall I see God.*

*Whom I shall see for my self, and mine
Eyes shall behold and not another, Job 19.
25, 26, 27.*

II. *About trusting him, with one's nearest
Relations, or dear Children, Friends or
Dependants.*

IF it troubles him to leave his Friends
or Family, perhaps meanly pro-
vided for; (or any good Designs un-
finished which his Heart has been
much set upon) let him consider, that
God sees this, as well as he, and yet
he thinks fit to call him away from
them. And this may make it plain to
him, that God himself, who is more
wisely careful for them than he can be,
has a mind to be trusted with them.
And therefore let him reckon to set
them all safe, by recommending them
†John 17. to him. As our departing Lord † pro-
vided for his disconsolate and destitute
Disciples, by recommending them to
his Heavenly Father, and praying to
him for them.

And let him remember also, that
this is truly to leave all to come to
God,

God, if we can find in our Heart to go forth readily, when all theſe call upon us to ſtay.

And let him often ſay,

I truſt thee, O God! as with my ſelf, ſo with my neareſt Relations, my Wife and Family [or Children] and with my Friends, and with all that depend on me.

I truſt them with thee, O Lord! for they are more thine, than they are mine.

I truſt them with thee in full aſſurance, that there is no way to make them happy and ſafe, like putting them into thy Hands.

I truſt them to thee, becauſe thou art *the Husband of the Widow*, and *the Father of the Fatherleſs*, and haſt promiſed to take care of them.

I have always truſted them with thee whiſt I was with them, and have ever found thy tender Love and Care of them. So that my own Experience, as well as thy ſure Promiſes, may engage me to truſt and commit them to thee, now I may ſeem to be going from them.

And though I know not what they will do, or how they will be cared for
when

when I am gone, yet I know thou doeſt, and wilt order all things kindly both for me and them.

I leave them not deſtitute, for thou art with them; and thy care, O my dear God! is the beſt Guardian, and thy Bleſſing is the richeſt Portion.

And thou wilt have infinitely a more watchful Care of them, and canſt do infinitely more for them, than I can.

Lord! take care of them, for I commit them to thy Care.

† 1 Pet.
3. 7.

Yea, even † *all my Careſ for them, I caſt on thee.*

O! let them always have the ſpecial Care and Providence, which thou takeſt of the Widows and Orphans.

Let them have the Bleſſing, which by thine abundant Mercy follows the Children of thoſe that truly fear thee.

Lord! be with them, as thou haſt been with me, to their Lives end. And keep them always moſt thankful, and obedient unto thee. And let them all have the Bleſſing of thy tender Care at preſent, and of thy Peace at the laſt, Amen.

When my Father and Mother forſake me, then the Lord taketh me up, Pf. 27. 10.

Leave thy fatherleſs Children, I will preſerve them alive, and let thy Widows truſt in me, Jer. 49. 11.

In God the Fatherless findeth Mercy,
Hof. 14. 3.

The Generation of the Upright shall be
blessed, Amen. Psal. 112. 2.

Secondly, He must set himself to bear
them, with Resignation of himself to the
Will of God. And this will be easy af-
ter the former: For there is no diffi-
culty in giving up our selves to God,
if we dare trust him. And we shall not
only be contented, but desirous to quit
our own Wills for his, if we are per-
swaded that his is better for us, and
that our true Interest and Happiness is
safelier lodged, and may be infinitely
better trusted with him, than with our
selves. And if we have no will to be
under what he orders, 'tis a plain sign
that we do not apprehend our selves
safe in his, but think we should be bet-
ter in our own hands.

Let the Sick Man therefore amidst
all his Pains and Perils, freely give up
himself into God's Hands, and be glad
and thankful that he can lodge him-
self there. And let him often say,

Lord! I know I am in thy Hands,
and that I cannot be in better, nor do I
desire to be in any other. Especially
not in my own, nor to be the Carver
of

† *Luk. 22.* of my own Condition. † *Not my Will,*
 42. *O God! but thine be done, Amen.*

And do thou allot for me, Life or Death, Health or Sickneſs, Removal or Continuance of my Sorrows, as thou ſeeſt would really be fitteſt for me and for thy Glory, not as my miſtaken Fancy may think to be ſo, *Amen.*

Thy Will be done, O my God! for it is always a moſt bleſſed and beneficial Will, to thoſe that fear thee. It ſends Mercies at the fitteſt time, and ſends Troubles when they have moſt need of them, and takes them off again when 'tis fitteſt to remove them.

If it cauſes preſent Sorrow and Smart, it is to do them good; and if they do not ſee how it ſhould turn to their good, yet thou doeſt, and wilt make them ſee it too in the end.

Our Wills, O Father! are too often guided by Folly; but thine is always, and altogether wiſe, and has ever been moſt gracious and full of Mercy towards me.

Thou knoweſt beſt, O Lord! when it was fit for me to come into this World; and when it is fit for me to leave it, and what part is fitteſt for me to bear whiſt I ſtay therein. O do thou

thou appoint me how, or in what condition I shall live, and how long! but withal help me to do thy work whilst I live.

Chuse thou my Condition, and let my Lot be what may please thee: but then give me Grace, faithfully and wisely to discharge the Duties of that Condition, and let my Carriage under it be such as may please thee too, Amen.

Lord, I am not only contented, but glad to be at thy choice. I pray thee, that I may always be what thou pleatest, and that I my self may always be pleased with it.

I desire also, O Father! what seems good and pleasing unto me. Yea, when my Pains and Distresses are extreme, I desire it earnestly. But when I desire it, I do not prescribe unto thee, but beg that thou wouldst order therein, not what my Weakness wishes, unless thy Wisdom also sees it fitting. And I know, O Lord! that thou art ready to grant my Desires, if they be really for my Good, and thy Glory, and agree with the wise Ends of thy Providence; and I press them no longer, if thou seest they are otherwise, Amen. It

It is the Lord, let him do what seemeth him good, 1 Sam. 2. 18.

If it be possible let this Cup pass from me, nevertheless not as I will, but as thou wilt.

And if it may not pass from me, except I drink it, thy Will be done, Mat. 26. 39, 42.

Even in inflicting Evil upon me, thou art kind still, and art doing me good against my Will, Amen.

Thirdly, He must set himself to bear his Sick-bed Sorrows, with Thankfulness. We must not think it strange, or that things are strained too high, when we are called upon to be thankful under Sicknes, or other Afflictions. For the difference between thankful, and unthankful or complaining Natures, lies more in their Spirits, than in their outward Circumstances. A thankful Spirit will find enough to give God Thanks for, on a Sick-bed, or in any Affliction. And an unthankful Spirit will never want matter enough to complain of, in a better condition. And if any afflicted or sick Persons are unthankful, it is not because they want Mercies good store, which deserve their Thanks, but because they overlook them.

This Virtue of Thankfulness to God,

as

It is one of the most necessary Duties, so is it one of the liveliest Beauties, and brightest Ornaments of a sick-bed. For it speaks true Humility, when we shew, as we do thereby, that the least Mercies deserve our Thanks, and that the worst States which God puts us into, are too good for us. And it expressees entire Goodwill and Love to God, when we can love and praise him even whilst he corrects and smites us, and take notice of all his Kindnesses in the midst of our Afflictions, and place an Implicit Belief and Confidence in his Love, that by all these Sorrows he is doing us Good, and deserves our Thanks, tho' in our weak Reason we are not able to see the Good which is to accrue to us thereby.

And to preserve in himself this excellent Virtue of Thankfulness to God, let the sick Person set himself thro' all the Course and Contingencies of his Sicknes, diligently to mark and seek out what may deserve his Thanks; and not, as is too often done, what may minister to Complaints. Let him pick out of every thing, and out of every Accident that befalls him, what he

he may speak well of God for ; and let those be the things, which he reflects on within himself, and discourages of to others. And under any Pain or Weakness, let him often say,

Lord! under all my Sorrows, I have nothing to accuse, but much to give thee Thanks for.

I suffer less, yea infinitely less than I deserve: Blessed be thy Mercy for sparing me, *Amen.*

My Sufferings, O Lord! are not only justly deserved, but they are needful also to do me good, and such as thou wilt turn to good; Blessed be thy Name, for seeking and compassing my benefit thereby, *Amen.*

And when my Ailments come, they want many Aggravations, which would make them a great deal worse to be born. And are attended with many seasonable Helps and Comforts, to ease and strengthen my Spirit under them.

My Evils are tolerable Evils; Blessed be thy Pity and Tenderneſs for considering not what I should suffer, but what I can bear to suffer, *Amen.*

Sometimes, O Lord! by thy Grace I have Ease, and relish worldly Comforts.

Some-

Sometimes I take sweet Sleep, and rest from my Pains and Labours, and wake with great Refreshment.

And under all my Pains and Weakness, by thy Mercy I have some to help me, and more to pity and pray for me. I find Support, and thou still seasonably refreshest my Spirit, from within or from without. Blessed be thy Name for these Helps and Comforts under my Distress, *Amen.*

Thou often moderatest and mitigatest my Pains; and then, tho' they are a long Trouble, they are a tolerable one.

Or, if one Symptom rages, that is sometimes made a step to the Ease, or to the Prevention of a worse.

Or, if it is smart, it is not lasting, but in waiting a little longer for thee I still have ease in thy due time.

Blessed be thy Goodness, O Father! which is pleased thus to † *make my Bed* † *Ps. 41. 3.* in my Sicknes, *Amen.*

And however, if I have less Ease, and more Sorrows now at present, yet, O my God! I have the blessed Hopes of Rest and Joy to come. And I can never bless thee enough for the Comforts of Hope, that after a patient
and

and short Endurance of my Portion of Evil things here, I shall be taken to the everlasting Happiness of thy Heavenly Kingdom, *Amen.*

Moreover, O Lord! I receive my Bodily Sorrows, as Medicines to my Soul, to cure my Spirit, and call me back to thee when I have gone astray.

I bless thee for all the lowly Thoughts they give me of my self, and for all the discovery which I make of my own Errors thereby, *Amen.*

And for all the Prostration both of Mind and Body, which they put me upon showing towards thee, and for all the dependance which I learn thence to place on thy Mercy, *Amen.*

And for their taking off my Fondness from all earthly Delights, and making me cease to be in love with Vanity, *Amen.*

And for their lifting up my Heart to Heavenly things, and to all the ways of preparing my Soul for thine everlasting Mercy, *Amen.*

And if I want Health, and the Relish of worldly Comforts now, I owe thee infinite Thanks, O Lord! for all the time I enjoy'd them formerly, tho' all that time I had deserved to lose them. If

If I am deprived of some Mercies, yet many, and most Thank-worthy, are those which I still enjoy.

If I would declare and speak of thy Mercies to me, they are more than can be numbered, Psal. 40. 5.

The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord. Job 1. 21.

And let the sick Person persevere in this Trust and Confidence in God, and in this Resignation and Thankfulness of Spirit, amidst all his Sorrows. Let him keep his Soul always set out in these Dresses, and express them on all Occasions, to God and to his Friends. For they are the liveliest Ingredients, and the clearest Beauty and Grace,

Fourthly, Of the Fourth Virtue wherewith he is to bear his Sorrows, viz. *Patience*; which he is to exercise through the whole course of his Sickness, and which is next to be treated of.

C H A P. IV.

*Of Patience under Sickneſs. With other
Directions to the Sick Perſon, for ſpend-
ing his Sick-bed Hours, and to his
Friends for Miniſtring to him.*

THE whole courſe of a Sick-bed
is a Trial of Patience. And
when 'tis tried thereon, we muſt give
good proof thereof, or elſe we can ne-
ver act our Part tolerably, nor ap-
prove our ſelves.

And if we have the fore-mentioned
Virtues, we ſhall have Patience. For
if we dare truſt God, our Fears of
Pain, or other evil Accidents, will not
make us unquiet. If our Wills are re-
ſigned to his, we ſhall not be unwil-
ling to bear what he ſends, but meet
our Sorrows with humble and conten-
ted Submission, inſtead of angry and
uneasy Repining. If we are thankful
to him under our Sickneſs, we ſhall
bleſs him for what we have, and not
discontentedly complain for what we
want; and thank him becauſe he once
gave, inſtead of accusing him, becauſe
now he has taken away.

And

And therefore when God calls any Perſon to be ſick, let him look on Patience as the proper Virtue of his State, and make it his care at every turn to arm his Soul with it.

Let him ſet himſelf to bear his Pains and Weakneſs with Gravity and Compoſedneſs, keeping back from all paſſionate, and from all light and vain words.

And to bear all, out of Submiſſion and Reſignation to the Will of God, quietly ſuffering becauſe he ſends them.

And let him remember always to humble himſelf under the hand that ſmites him, and own 'tis juſt.

And to kiſs the Rod, and confeſs 'tis for his good.

And to receive the Strokes with Quietneſs, and ſuffer without ſtriving and bear them without uneaſy Complaints of them, and wait on God without fainting, and not ſink under his Load; but ſupport and ſtay himſelf upon God, till his time comes to ſend Eaſe.

He muſt not ſhew Anger and Uneaſineſs with his Diſeaſe, or with his Medicines, with his Food, or with his Attendance.

C

Nor

Nor fall to feign Reasons of taking things ill, where really there are none; nor aggravate them, where there are; nor be hasty in his Suspicions or Censures, of things made for him, or of Persons concerned with him, and thereby grow anxious, and angry, and troublesome to himself and others.

Nor expose himself, or scandalize the By-standers, by making Burthens, which are not too heavy to be born at present, intolerable to himself, by pusillanimous Despondency, or anxious Fears and Mistrusts of what they will be in a little time.

Indeed, his Bodily Weakness and Uneasiness, may many times excuse his Forgetfulness, and Surprizes in these Points, both to God and Men, if afterwards he shews himself sensible of them, and sorry for them, and doth not indulge them. But he must not give way, or lay himself open to them, and much less justify them, or hope to remove the Guilt and Blame of these Sins from off his Soul, and lay them upon the Distemper of his Body.

And instead of blaming and aggravating the Heaviness of his Disease, or the Negligence of his Attendance, or
God's

God's Orderings, let him fall to blame his own Impatience, and to tax his own Folly, which had not learnt before to expect ſuch croſſes as now diſquiet him, and prepare to bear them.

As for Reſtleſneſs of Body, and frequent Changes of Place or Poſture, and turning from Side to Side, and Sighs and Groans, and other Unquietneſs of Body, without any Diſturbance of Spirit, they are not to be accounted I conceive for Acts of Impatience; and if they can divert the Pains of ſick Perſons, or give Eaſe to their Bodies, I think they need be no matter of ſcruple to their Minds.

This Trial of Patience indeed is an hard Trial, and therefore requires a conſtant and a watchful Care. And it may be a great help to him therein, if among thoſe who are pleaſed to expreſs their Kindneſs, and do him Comfort by their Preſence and Friendly Attendance, he can chuſe a diſcreet and pious Superviſor of his Carriage, both towards God and all about him, under his Sickneſs, and deſire him to be his Admoniſher, where Exceſs of Pain and Wearineſs makes him forget himſelf, and receive his Brotherly Ad-

Admonitions with Willingness and Thankfulness.

And under all the Uneasiness of his Sicknes, and Temptations to Impatience, let him often say one or other of these short Prayers.

* Mat. 6. 10. * Thy Will be done in Earth, as it is in Heaven, Amen.

† Lam. 3. 39. † Shall a living Man complain, a Man for the Punishment of his Sin?

* Is. 45. 9. * Woe be to him that striveth with his Maker; shall the Clay say unto him that fashioneth it, what makest thou?

† Ps. 39. 9. Lord, I will be † dumb, and not open my Mouth against it, because it is thy doing.

And thou orderest mine Infirmities, as † thou orderest all things else, in Number, Weight and Measure.

So that I know they shall not be too many, nor too heavy, nor continue more days or hours, than thou seeest fuitable to thy Goodness, and my Weakness.

If Ease is long delayed, and his Spirit is almost wearied, let him ever and anon, put up such short Petitions as these.

* Ps. 30. 3. * I wait for the Lord, my Soul doth wait, and in his Word do I hope, Amen.

† I

Of Patience in Sickneſs.

41

† I will hope continually, and will yet † Ps. 71.
praiſe thee more and more, Amen. 14.

* O tarry thou the Lord's leiſure, O * Ps. 27.
my Soul! † I know whom I have be- ult.
lieved, and in * due Season I ſhall reap if † 2 Tim.
I faint not. 1. 12.

† Though he kill me, yet will I truſt in † Gal. 6.9.
him, Amen. † Job 13.
15.

Remember, O Lord! whereof I am
made, and have compaſſion on mine
Infirmities, and lay not more upon me
than I can bear.

Let * thy Grace be ſufficient for me, * 2 Cor.
Amen. 12. 9.

Lord encrease my Patience, or a-
bate my Pains, Amen.

If he is ready to think or ſay, he can
no longer bear, let him remember, that
God knows that better than he.

And that when he can bear no lon-
ger, God will inflict no longer.

And who can ſay, how much, or
how long God's Grace ſhall enable a
Man to bear?

And the ſame Grace that did ena-
ble him to bear it yeſterday, is as
powerful and as ready now to enable
him to bear as much again to day.

Yea, and till we are tried, we none
of us know what, or how long we can
bear.

C 3

And

And Resolution, by God's Grace, can bear much, a great deal more, and a great deal longer than we thought of. But if we are irresolute, any thing of Trouble is difficult. And any Difficulty will conquer those, who come prepared, not to bear and strive with it, but to yield.

If his Thoughts are disturbed, and his Devotions faint and broken, by reason of his Weakness or Pain; let him have Patience with himself, and believe that God will have Patience with him too, and exact no more of him, whilst he is in that condition. And let him frequently say,

† Rom. 8. 26, 27. *Under † our Infirmities, the Spirit helpeth us, by holy and affectionate, tho' unuttered Groans: and he who searcheth the Heart, hears them.*

Lord, I will honour thee, by submitting my Will to thine, and being content with my Sicknes. And when thou makest me sick, I will present thee with a sick Man's Offering, and pray to thee the best I can with my sickly Faculties.

And from a sickly and feeble Man, good Lord accept a sickly and feeble Supplication, *Amen.*

Lord,

Lord, thou † rejectest not the broken † Ps. 51.
Spirit, despise not the Brokenness of 17.
my Devotions, Amen.

* Out of the Mouths of Babes and Suck- * Mar.
lings, thou hast perfected Praise. Refuse 21. 16.
it not out of my Mouth then, O God!
which in the midst of all my Weak-
ness, is not more weak than theirs,
Amen.

Let him also be constantly mindful
to shew Patience and Thankfulness to-
wards those, who kindly attend about
him. And not be fretful, and show Un-
easiness on every little Slowness or
Forgetfulness, or when things are not
done for him just when, and as he
would have them.

And let him often say to himself,
under any Temptations to Uneasiness
with his Attendants,

Lord ! if they err, even their Errors
are governed and directed by thy hand
which errs not, and thou hast some
wise and kind End to serve by it, ei-
ther for my Soul or Body. Thou bringest
about thy gracious Purposes concern-
ing me, by their Errors and Oversights,
as well as by their Care and Kindness.

And therefore instead of being an-
gry at them, I humbly submit to thee,

and look to have it turn'd to good, be-
cauſe it is thy doing, *Amen.*

Lord ! enable me to receive all the
Pains, which thou ſendeſt upon me,
with Patience ; but all the kind Servi-
ces which they ſeek to do me, with
Thankfulneſs, *Amen.*

Remember, Lord ! for them, all their
charitable Services ; but remember not
againſt me, my Fretfulneſs or Uneaſi-
neſs in the acceptance thereof, *Amen.*

Lord, enable them to conſider my
Weakneſs, and to pity and bear with
it ; and enable me to watch againſt it,
and not to fall any more into it, *Amen.*

And let him think it is now his Work
and Task, to ſhew an Example of Hu-
mility, Patience, quiet Reſignation to
the Hand that ſmites him, and of com-
fortable Hope and Truſt in God, and a
thankful Senſe of all his paſt and pre-
ſent Mercies, to all Viſitants.

And to arm him yet more thorowly
with all this Patience, which is the
Virtue moſt particularly required and
marked out, and yet moſt difficult to be
exerciſed and preſerved in his Caſe :

Let him ſet before his Eyes, the far
greater Trials and Sufferings of the e-
ver bleſſed Son of God Jeſus Chriſt.

Let

Let him think within himſelf, and let it often be ſuggeſted to him by others, that 'tis not for us to accuſe God, for ſuffering our Patience to be tried when he could thus ſuffer his Patience to be tried.

That we are not to think much at ſuffering Trials deſervedly, and for our ſelves; when he reſuſed not to ſuffer infinitely greater, without having deſerved to ſuffer any thing himſelf, but merely in pity and kindneſs for others, yea for his Enemies.

Let him be reminded, that God has made Pain the way to Pleaſure, and that Jeſus bore Pains before he was fixed in Eaſe.

That if the preſent Pains are ſad, eternal Pains are infinitely ſadder, and that we need theſe here to prevent our falling under thoſe hereafter. And inſtead of repining, that we are left ſtill to ſuffer the Pains of this World; let him rejoice and give God Thanks, that we are delivered by his Mercy, and our bleſſed Saviour's Merits, from the endleſs and inſupportable Anguiſh of the next World.

Inſtead of Repining therefore, let him often ſay,

C 5

Thy

Thy Will be done, O my God! give me my Evil things here, that I may have Everlasting Rest and Joy with thee hereafter, *Amen.*

I am content to be a Member of an afflicted Saviour, and to suffer with him, in hopes at last thro' thy Mercy to rejoyce and reign with him, *Amen.*

* *Mat.*
10. 25.

* 'Tis enough, yea too much, O Lord! for the Servant to be as his Master. Since he bore Sorrows, I will not refuse them, but meekly bear them after him whilst thou pleasest, and patiently wait to be eased thereof at any time, *Amen.*

Lord! thou art just in my Sorrows, thou art kind in them. I justify thee, yea I thank thee for what I feel. I disclaim my own Will, either about the bringing or removing of my Pains, and submit my self wholly to take up with thine, *Amen.*

And during all the progress of the Sicknes, Devotions and pious Thoughts, and set Prayers or short Ejaculations, are to be the sick Man's vital Breath, and should constantly be sent up to God, whilst he has Spirit left to offer them.

Let him be frequently enjoying the
Prayers.

Prayers of the Church, from the Minister, or others.

And any of the Prayers hereafter following, for particular Graces, or for any of his particular Needs or Desires; not burthening himself with too many Prayers, or too long ones at once, but taking them as his Strength or Time serves; or as employing his Thoughts thereupon, to exercise not to burthen them.

And when he is kept from reading, and using them himself; let such of them, as he likes or desires, be read to him by his Friends, for him to follow, and put up to God with holy Desires.

And when he wants Leisure, or Strength for longer, let him distinguish Minuter, or the small Portions of his time, with shorter Petitions and Ejaculations.

He may be often affectionately repeating the Lord's Prayer. Or any particular Petitions thereof, as *thy Kingdom come; thy will be done in Earth as it is in Heaven; Forgive us our Trespases, as we forgive them that trespass against us; Lead us not into Temptation, but deliver us from evil; or the like, as best Suits with his present Needs, or Desires.*

Desires. Or any of the fore-mentioned short Petitions and Ejaculations, which he may be often repeating, and devoutly offering up from his own Memory, or the Reading of his Friends; or any others, which his own Mind, or their Discourses, shall supply him with.

And let the sweet Name of Jesus be often in his Mouth, but oftner in his Heart; and let him think that the blessed Name of a Saviour, cannot be too much upon the Soul, or too deep in the Desire of a lost Sinner.

Let him therefore say, Jesu have Mercy on me!

Jesu! thou art the Rock of my Hope; Thou art my Love, and my Life, and the chief Object of my desire.

Lord Jesu! thou alone art my Saviour.

And that he may still be stored with Matter for such devout Thoughts and Ejaculations, when he is not fit to read himself, let them read to him either some of the Scriptures, Hymns or Prayers, hereafter described for the use of sick Persons; and some convenient Portion out of the Penitential Psalms; or something about the Sufferings

offerings of our Saviour ; or some part of any profitable Discourse, concerning Repentance, or Patience, or Trust in God, or Thankfulness, or concerning Death and Judgment, Heaven or Hell.

Let their Discourses also be savory, and minister Thoughts fit for the Seriousness, or for the Comfort or Service of Men, who look upon themselves, as taking leave of this World, and going to meet their Lord.

Let them seek to Spiritualize Accidents, and take occasion from all that happens, to raise up the sick Man's Thoughts to devout and profitable Reflections ; so that he may not want the offer of a good Thought, as oft as he is free and ready for it.

If he awakes more easy, let them bless God for the Ease, and observe how tenderly he proportions Trials to our Weakness, considering what we can bear, as a tender Father doth. How seasonably he sends Relief, and how sweetly we relish it after sharp Sorrows, and how from their Experience of the Seasonableness of his Succour in this case, they should learn to trust him, if he sends upon them
more

more Agonies, and quietly to wait for him, hoping he will not stay then more than he has done now, past the due time.

Or if he awakes under more Pain and Disturbance, let them suggest to him, that if 'tis great, 'tis like to be the shorter; that God knows best, how much, and how long we can bear; that he is in good and merciful hands, whilst he is in his, and should be quiet under them; that he must wait on God, who loves to be waited on, and loves to try Faith and Trust, before he recompence it with the desired Blessing.

On all Occasions of any Benefits received, either by Food, or by Physick, or by Sleep; and likewise on any want of them; or on any Occurrence or Discourse that comes before them, they will be acceptable and useful Friends. indeed, if they can shew Dexterity in raising up the devout Sick Man's Mind to some Pious Thoughts, or Virtuous Resentments or Desires about the same, to make him reflect on the Power, the Patience, the Mercifulness, or the Faithfulness of God; or upon the Wickedness and Folly of Men; the
Vanity

Vanity of Worldly Things; the Serviceableness of Religion, and Holy Affections; the happy End of Trust in God; the Temptations and Dangers of Health and Ease, the Advantage of Sickness, the blessed Fruits of Patience, and the Recompences that shall crown it at the last.

And if at any time he receives not their Discourses, or their other Services, with that Willingness and Easiness, which they would expect from him; let them wait another Opportunity, and not slacken their good Offices, but only study how to time them better, or make them more agreeable to him on the next occasion; not talking things ill from him in this Condition, but pitying what would provoke them at another time.

Or if he seems troubled, as ingenuous and kind Natures are apt to be, that his Disease makes him so troublesome as he is to his Friends; let them suggest to him, that Friends are born for Adversity, and to bear a part of each others troubles. And that the same wise Orderer, who sends him the trouble of his Pains and Sickness, sends them also the trouble of their Attendance,

dance, and doth equally expect a willing and cheerful Reception of their respective Troubles from both.

And in the Visits they pay the Sick, let not the Desire they have of seeing him make them any ways incommodious, or uneasy to him. Sometimes sick Persons can ill bear Noise; or would be troubled, not relieved by the Presence of others; or when their Spirits are a little freer, and more refreshed, having but little time, or free Thoughts left, they wou'd have them to themselves, and can ill complement them away to please others. And 'tis not for wise and kind Friends to break in upon them, when they would be alone; but only when their company would be acceptable, or may be helpful to them.

And besides all the Prayers, and devout Thoughts, which he puts up thus for himself, let him also desire the Prayers of others. Let him send to desire the Prayers of the publick Congregation. And if he send Alms at the same time, good Prayers will be more like to prevail for him. And when he takes his Leave of any Friendly Visitors, let him desire them to remember him

him in theirs; shewing thus on all Occasions, that his Eye is unto God in all his Sickness, and that he looks to reap most benefit from good Prayers.

And by such Ways and Thoughts as these, may the Sick Person set himself to this *second Part* of his Task, *viz.* The bearing of his Pains and Weakness with Patience, Resignation of himself, Thankfulness, and Trust in God, and such Resentment of things, and Reflections on them, as are fitting for a Sick Bed.

C H A P. V.

Of his Carriage in his last Extremities, and under the near Approach of Death.

AND when Sickness goes on to Extremities, and Death approaches, that calls louder to him to † *trim* † *Matt.* up his Lamp, and dress his Soul to meet^{25. 6,7.} the Bridegroom; but 'tis only with the same Habits, whereof I have been hitherto speaking. A dying Man is not distinguished from a Sick Man, by the difference of his Habits, but only by
a

a greater Care and Exactness in putting of them on. The same Thoughts and Desires besit him; but when he is expiring, he would be glad, if his Strength will serve, to send them up in a brighter and a hotter Flame. So that when he comes to die, he must hold on the same Exercise, of Repentance, Patience, Faith, Thankfulness, Devotion, and the like; but only seek to put forth more Zeal and Fervour in them, if he has bodily Strength enough so to do, or else be content, and rest satisfied to do it as his Strength will serve him.

And let him welcome Death when God sends it, and say,

Lord! my times are in thy Hand, and thou knowest best when 'tis fit for me to depart this World.

And thy time shall be mine, and I am now willing to come to thee, since thou seest fit to call me, *Amen.*

I willingly receive my Death, and think 'tis time for me to die, if thou doest, because Life now is grown very uneasy to me, and every day brings much more Evil than Good, and is more my Burthen than my Blessing.

I receive it from thee, O Lord! as
my

my Passage to a better Life, and am not only willing, but thankful, to change Weariness for Rest, and Earthly Sorrows for Heavenly and Everlasting Joys, *Amen.*

If the Dying Persons have lived ill and loosely, they have Reason indeed, if God please, to desire to live longer, that they may learn to live better, and may be more perfect before they die. Yea, and even good Persons do many times desire the same, since the best may mend, and still grow better.

But let such good Souls think with themselves, that if they should live longer, yet living on in the same frail Natures, peradventure more days would still heap up more Frailties and Infirmities to make them still more afraid of Death; and they would be more imperfect, and less fit to die then, than they are now. So that 'tis best to let God chuse for them, and be willing to die when he pleases.

If he would not leave the Ordering and Expences of his Funeral, to the Discretion of his Friends, but is minded to give Directions about the same himself, let him declare where he desires they should lay his Body, and
who

who should be desired to accompany it, and who to bear it to his Grave; and what Tokens of kind Remembrance shall be given to any of them. And if he see fit, he may order some of the small Gifts and Memorials of Kindness, which I mention'd before at the making of his Will, to be given at that time.

In proportioning the Expences thereof, he should have regard to the Estate which he has to leave, and to his Rank and Station in the World. And in laying out the same, he will most comfort and benefit himself, by such ways of Expence as best honour God and profit others, such as satisfying the Hungry with Doles, and cloathing the Needy with Garments, and sending Gifts in Money (more or less as he pleases, and as suits with his Worldly Circumstances) to his own, or other adjacent Parishes, to be distributed among the Poor thereof; or in such other Acts of Piety and Beneficence, as are fit to attend the Body of one, who both living in the World, and leaving it, was studious to be found doing good.

And when he is near about to leave
the

the World, he may take a pious and solemn leave of it.

Let him call in his Parents, if he has any, to ask their Pardon for any Offence he ever gave them, and to beg their Blessing, and give them his Thanks for all their Love and Care of him. And also his Children to give them his Blessing, and charge them to keep upright and constant in God's Fear, and in loving and helping one another. And likewise his Friends, and Family, and Dependants, to receive his last Farewell.

Let him profess the great Need he has of God's Mercy, and the good Hopes he has through the Merits of Christ, and through his alone, to find it.

Let him profess also, that he dies in the Faith of Christ, and repeat the Creed.

And that he hopes for the Acceptance of his Faith and Repentance, in the Unity and Communion of Christ's Church, in which he dies; and particularly, as a stedfast and sincere, though unworthy Member, of the Church † &c. whose declared Belief he professes, whose Way of Worship he heartily receives, and in whose

† Here
mention
his own
Church.

Peace

Peace and Communion he has hitherto lived, and now dies.

Then let him profess, that he takes leave of the World in Peace. And forgives all, both present and absent, as he desires himself God would forgive him. And that if any have ever taken any thing ill of him, he desires they would forgive him.

After which, let him send Messages to any absent Friends, whose Reformation he desires, whose Peace he seeks, or whose Love or Favours, he would express either a just Thankfulness, or a Friendly Sense of.

And as for themselves, let him thank them all for all their good Wishes, and good Services in his Life, and at his Death; and pray God to remember the same for their Benefit. And let him heartily beg their Pardon, for all the unreasonable, or passionate, or unequal Usage, which he had ever been guilty of towards any of them in his Health; for all the unnecessary trouble, which he has given to any of them by his Weakness; but especially for all the Provocation and Offence, which he has given to any of them by his Fretfulness and Impatience, during the time of his Sicknes. And

And then let him charge all about him, to keep constant in the Faith, and firm in the Unity of the Church, and endeavour to confirm them in the Ways of Piety, Sobriety, Justice and Charity, and to warn them against falling from any of them for any Interests or Enjoyments of this World, or if at any time they do, against delaying Repentance, or growing hardened and secure under their Fall.

Then let him exhort them all to keep Peace among themselves, especially those who are concerned in the Division of his Estate: And desire all their Prayers to assist him in his Agonies. And so recommend them all to God's Mercy, praying that he will keep them all steadfast in his Fear, and safe under his Care, whilst they live; and give them all Comfort, when they come into his condition; and bring them all at last, to meet together again in his Heavenly Kingdom.

After this, he may tell those Friends, who attend more about him, that in his Departure he desires he may have no Disturbance to lengthen out his Pains, and molest his Passage. And therefore if any of them think they cannot contain

tain themselves, and govern their Grief, nor see him die without bursting into passionate Out-crys and noisy Disturbance, to call back his retiring Spirit, let him beg them to withdraw when his Death approaches, and pray for him, and vent their own Grief by themselves. But if any of them can stand by, and accompany him in silence, if they happen then to be about him, he may desire that they would stay to assist him with their Prayers in his last Agonies, and recommend his departing Soul to God at his last Breath.

After he hath taken such religious and solemn Leave of all his Friends, he has nothing left to do, but whilst his Strength serves, to employ his Spirit in holy Thoughts and Desires as he did before, and devoutly and willingly wait God's time for his change.

And under this Expectation, let him often say,

My Flesh and my Heart faileth, but thou art the Strength of my Heart, and my Portion for ever, Pl. 73. 26.

Lord! strengthen me in my last Agonies, and guard me from all Frights and Molestations of the Enemy.
Amen.

I have a good Master, for Jesus, that most blessed of all Names, is my Master, and I will neither be afraid, nor unwilling to go to him.

For whom have I in Heaven, Lord ! but thee ? And there is none upon Earth that I desire besides thee, Ps. 73. 25.

I desire to be dissolved, and to be with Christ, Phil. 1. 23.

Sweet Jesu ! come quickly, Amen. Rev. 22. 20.

Yea, as the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God !

My Soul thirsteth for God, for the living God, when shall I come and appear before God ? Ps. 42. 1, 2.

Lord ! I come to thee, receive me out of thine abundant Mercy.

I come to thee, and him who cometh unto thee, thou wilt in no wise cast out, Jo. 6. 37.

Lord Jesu ! receive my Spirit, Amen. Acts 7. 59.

Receive me according to thy Word, and I shall live, and shall not be disappointed of my hope.

Because I live, ye shall live also. Amen. Jo. 14. 19.

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Blessed

62 Of Carriage at the Approach of Death. Ch. V.

*Blessed is that Servant, whom his Lord
when he cometh shall find watching, Luke
12. 37.*

*All the days of my appointed time, will
I wait, till my change come, Job 14. 14.*

† Ps. 103. O Father! pity me † as a Father
13. pitieth his Children, and receive me
† Jon. 4. † for whom thou hast laboured, and hast
10. made me what I am.

O Jesu! Saviour of Sinners, save me
whom thou hast redeemed with thy
Blood, which is too dear a Price to be
thrown away in a lost Purchase.

O Holy Ghost! the Sanctifier and
Comforter, now finish in me thine
own Work, and comfort up my faint-
ing Spirit.

O Holy, Blessed and Glorious Tri-
nity! I have humbly served and feared
thee, tho' in much Frailty, [† all] my
Life; receive and comfort me now at
my Death, *Amen.*

or in

CHAP. VI.

Of Care, and Treatment of the Dead.

AS soon as the Dying Person has breathed his last, his surviving Friends, especially they whom he has intrusted with the Care and Disposal of his Body, must be very careful to Dress, and treat it Decently, till it be Decently interr'd.

Let it not lie too open to the Inquiries of the Curious, nor let any thing of it be exposed, which the Person if alive would blush at.

If he gave Orders for his own Funeral, those Orders are a Trust, which are Religiously to be observed. But if he has left it to them, they must order the same, with as prudent a Regard to his Circumstances and Worldly Estate, and with as much Decency, and wise Expression of Love and Respect to him, as they can. And lay out what is fit, in Dressing out the Body, and Interring it; in shewing Respect and Kindness, where he bore them, or where he ought them; and in Doles

and Deeds of Charity, to the Poor and Needy.

In these Layings-out, they should not spend more than is meet, nor lavish any thing away, vainly or imprudently.

And on the other hand, they need not scruple some well-chosen Instances of Expence, which are rather honorary than useful, if there be Estate enough to bear them, and good Reason for them, and Moderation and Discretion shown in them. For tho' this Cost doth the *Poor no good*, as *Ju-*

† *Mat. 26. das* † once objected; yet it expresses 8, 9. & *Jo.* their Love and Respect to the Dead: 12. 4, 5. and such Expressions of Esteem and

Kindness to them, who have greatly deserved it, and can now make no more Returns of it, are religious and well approved of both by God and Men. Our blessed Lord himself very

* *Mat. 26* kindly receiving * *the cost of the rich* 7. 10, 11, *Ointment, which Mary Lazarus's Sister* 12, 13. & *poured upon his Head, because she did it* *Jo. 11. 2. for his Burial.*

At the Funeral when a Refection is brought, according to the Custom of the Place, to the Friendly Attendants of the Body before it is carried forth,

to

to relieve their Waiting, or their Weariness; let it be dealt among them with great Moderation. Remembring, that these Guests come not to gratify and please their Palates; but to bear their Part in a Scene of Grief, and attend as Mourners.

And let all who meet there remember, that they are come to † *mourn with* † Ro. 12. *those that mourn*, and bear a part with 15. the Afflicted; and be careful to shew themselves sensibly and seriously affected with their own, or the surviving Relations Loss, according as there is just cause; however, with the loud Warning and Alarm to themselves, which is in these Providences.

Let them not talk lightly or pleasantly, nor fall into Discourses of News, or Markettings, or of other Worldly Business.

For these neither suit with the Friendly Sadness, nor with the Religious Seriousness of that Occasion, and shew them to be little touched, either with their Friend's Death, or with Thoughts and Expectations of their own.

But instead thereof, let them study each to employ themselves, and entertain

tain their Company, with Thoughts and Discourses about the Vanity and Uncertainty of all Earthly Things ; about the Sorrows and Benefits of Sickness ; about the Troublesomeness and Shortness of Life ; the Certainty that we shall all die, and the Uncertainty of the time when, and the Suddenness many times of these Changes, and the great Need we all have constantly to expect and prepare for them ; and about the Hopes and Blessedness there is in dying Well, and the Happiness of that State where we shall die no more, nor ever have the Loss of any dear Friends to mourn for.

They may also discourse of their deceased Friends, especially when they have things to say of them to their advantage : As how their Patience was tried, and approved in their Sickness ; how good God was to them, and how submissive and devout they were towards him ; what good Words they said, or good Works they did, or Comfort and Support they found ; or any thing else belonging to them, either living or dying, for which they are fit to live in our Memory, and be Examples for our Instruction or Imitation.

And

And when they come thus to take up Good and Heavenly Thoughts, and to infuse them into one another, they will do great Good to themselves, as well as Honour to their Friend, by paying him this last Office, and all return better than they came from the House of Mourning.

When the Relations and Friends mourn and shew decent Sorrow for the Deceased, as 'tis fit they should, to shew they expect to find a Want of them, or to express their Love and Value for them, as † *Jesus wept at Lazarus's Grave*, to show *how he loved him*; 35, 36. they must be careful to do it moderately, and Christianly. And grieve for him like Men, who know that God has taken him; and who have Hope and Comfort in Death, and after it; and believe when a pious Friend dies, that the Living only have lost, but that the Deceased has got by dying. But they must not repine against God, who has taken their Friend away; nor mistrust his Care to provide for them, now their Friend is gone; nor grow out of Humour, or unthankful for all his other Mercies, because they are deprived of this; nor let their Grief

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be

be excessive or obstinate, and refuse to
 † 1 *Thef.* be comforted, † *as they who have no*
 4. 13. *Hope.*

Particularly, let them *not refrain going to Church for such a certain space of Time, or number of Weeks, after a dear Wife or Husband's Death,* as the manner of some is ; which I think is a very ill chosen Expression of Grief, or Ceremony of Mourning. For this looks as if we were out of Humour with God, because he has taken our Friend from us ; and is very unsuitable to that Patience and Thankfulness, which we ought to express ; and to that Devotion which we not only ought, but need to use on such Occasions. For these Changes should not make us less Religious, but more ; and call us to God, and his House and Service, instead of driving us from them. The House of God is the House of Comfort ; and in our Affliction we have the more need to run to it, to be eased of our Sorrows, as well as to show our entire Submission and Service to that most wise and good Hand which has now disposed of our Friend, and in his due time will dispose of us too to his own Mercy.

And

And as for the Mourning of the Survivor, when God has this way parted dear Pairs, the Memory of the Deceased should not easily wear off, but stick fast and long with the Living, as is very fit, both in respect to the Dead, and in Decency and due Regard to the Censure of the wise and sober Part of the World. And unless the Circumstances or Needs of Families, are very extraordinary and pressing for them to change their Condition sooner, they should at least wait the Time, which Custom and good Report have fixed in Mourning for the Dead, before they forget their Sorrows, or hearken to any motions of exchanging them for new Joys.

Lastly, the Executors and nearest Relations may still further shew their Kindness and careful Respect, and deserve well of their deceased Friends, by being very studious to keep Peace among themselves; and, if any Clauses of the Will are not clearly worded, or any Matters about the Estate are left liable to dispute, by composing them amicably among themselves without Suits, that the Contentions of the Living may not spoil or disparage the

D s.

the Kindness, nor ever be laid by God or Men, to the Neglect or Carelessness of the Dead.

By fulfilling their Wills punctually, and giving to every one at their Time, with Good-will, and without unnecessary Trouble or Delays, what is really intended for them, and due to them thereby.

Yea, by having Regard to what was fit for them to order, tho' they forgot to order it: Or, what they needed to order, but could not, as Payment of Debts which they left not Estate enough to pay.

This Law indeed will not compel them to pay beyond *Assets*, or what the Deceased has left them to pay out of. But Natural Affection, and the Virtue of Gratitude, in near and dear Kindred, especially in Children towards their Parents, may call for more than any humane Law doth.

For Children have received abundance from their Parents; and if ever they see them brought to want, they ought to look upon themselves as much in their Debt, and greatly obliged in

* 1 Tim. Gratitude * to requite them if they are able, which St. Paul calls *shewing piety at home.*

home. Especially to shew this Piety in doing such things for them, as they would most desire to be done for themselves. And if these Deceased Relations had liberty to speak their own Minds to us, I believe we should hear, that nothing lies nearer to their Hearts, or would be more for their Ease or Comfort, than doing Justice for them where they owe it, or paying their just Debts is. And therefore to take these up, according to our Ability and Circumstances, and reasonably to content and satisfy their Creditors, is a great and noble Part of Religious Piety towards them; and a most Rewardable Instance of Gratitude and Natural Kindness. Which is of the more account, as being shown towards those, who tho' heretofore they have done much more for us, yet now can do nothing, either for us, or for themselves; and as being thereby an Office full of Humanity and Generosity, as well as of Gratitude and Piety.

Thus much I thought fit to premise: for a Brief Direction to Sick or Dying Persons, how to manage and employ themselves when call'd by God
to.

to these Conditions; and also to the Surviving Relations, how to discharge their Parts well upon the Death of Friends.

But for a more full Assistance and Direction of their Practice or Devotions, I have laid together some choice Scriptures, and composed particular Prayers, fit to guide their Practice and express their Devotion, on the several Duties and Exigencies of the State of Sick or Dying Men, or of the Surviving Kindred, when their Friends are taken from them. And these are contained in the Pages following.

Prayers

Prayers and Devotions

FOR THE

State of Sicknefs.

*Scriptures for the Duties, and
Needs of Sick Persons.*

Pfal. 39. and 130.	{	Pfal. 77. and
Job 7.		Pfal. 6.
Matt. 25. to v. 14.		Isa. 38.
2 Cor. 5. to v. 12.		Heb. 12.

I. Sicknefs and Afflictions are sent
and ordered by Almighty God,
and come on Errands of Mercy.

Affliction cometh not forth of the
Dust, neither doth Trouble spring
out of the Ground.

For God maketh sore, and bindeth up; he
woundeth, and his Hands make whole, Job
5. 6, 18. I

† 1 Sam. 2. 6. I kill, and I make alive; † I wound, and I heal: neither is there any that can deliver out of my Hand, Deut. 32. 39.

As many as I love, I rebuke and chasten, Rev. 3. 19.

Even as the Father doth the Son, in whom he delighteth, Prov. 3. 12.

For what Son is he, whom the Father chasteneth not?

So that if ye endure chastning, God deal-eth with you as with Sons.

But if ye be without Chastisement, where-
of all are Partakers, then are ye Bastards,
and not Sons, Heb. 12. 7, 8.

You only have I known of all the Fam-
ilies of the Earth; therefore I will punish
you for all your Iniquities, Am. 3. 2.

† Jam. 1. 12. Behold then, † happy is the Man whom
God correcteth, Job 5. 17.

For when we are judged, we are chast-
ned of the Lord, that we should not be con-
demned with the World, 1 Cor. 11. 32.

And 'tis good for me that I have been
afflicted, that I might learn thy Statutes,
Psal. 119. 71.

Our Earthly Fathers, indeed, chast-
ned us after their own pleasure; but he for
our profit, that we might be Partakers of
his Holiness, Heb. 12. 10.

*So that I know, O Lord! thy Judgments
are right, and that thou in Fairfulness
hast afflicted me, Psal. 119. 75.*

*Glory be to the Father, and to the Son,
and to the Holy Ghost.*

*As it was in the beginning, is now, and
ever shall be, World without end.
Amen.*

*And this Glory be to the Father, &c.
may be added at the End of all the fol-
lowing Collections of Scripture, when
they are used Devotionally.*

II. How they are to be received.

I. With Repentance of their Sins.

B*Y Sin came Death, and Death hath
passed upon all Men, because all have
sinned, Rom. 5. 12.*

*I will make thee sick in smiting thee,
because of thy Sins, Mich. 6. 13.*

*I will visit their Offences with the Rod,
and their Sin with Scourges, Pf. 89. 32.*

*And when he slew them, they sought
him, and return'd and enquir'd early after
God, Pf. 78. 34.*

In their Affliction, they will seek me early, Hos. 5. 15.

And this such a Repentance, as
expresses it self.

1. In Amendment of their Sins.

*When I bring them through the Fire, 'tis
to refine them like as Silver is refined,
Zech. 13. 9.*

*And by this [smiting] shall the In-
iquities of Jacob be purg'd; and this is all
the Fruit, to take away his Sin, Isa. 27. 7, 9.*

*For when they be holden in cords of Af-
fliction, then he sheweth them their Work,
and their Transgressions that they have ex-
ceeded.*

*He openeth also their Ear to Discipline,
and commandeth that they return from In-
iquity, Job 36. 8, 9, 10.*

*And surely it is meet to be said unto God,
I have born Chastisement, I will not offend
any more.*

*That which I see not, teach thou me; and
if I have done Iniquity, I will do no more,
Job 34. 31, 32.*

2. In reconciling themselves to those whom they have offended, and making Satisfaction for Injuries.

If ye forgive Men their Trespases, your Heavenly Father will also forgive you.

But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases, Mat. 6. 14, 15.

And if thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee; go thy way, first be reconciled to thy Brother, and then come and offer thy Gift, Mat. 5. 23, 24.

Oppress not any, restore the Debtor his Pledge, and spoil none by Violence, but withdraw thy Hand from Iniquity, and deal truly, and thou shalt surely live, Ezek. 18. 7, 8, 9.

Loose the Bands of Wickedness, and undo the heavy Burdens, and let the Oppressed go free.

And then shalt thou call, and the Lord shall answer thee; thy Righteousness shall go before thee, and his Glory shall be thy reward, Isa. 58. 6, 8, 9.

But without such Reparations of Wrongs done, He that doth Wrong, shall receive for the Wrong which he hath done, and

and there is no respect of persons, Col. 3. 25.

And keep not wrongful getting to leave thine Heir rich: For better is a little with Righteousness, than great Revenues without Right, Prov. 16. 8.

Nor think of appeasing God by giving Alms, till thou hast first done Justice: For I the Lord love Judgment, I hate Robbery for Burnt-offering, Isa. 61. 8.

3. In Alms Deeds.

Break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, Dan. 4. 27.

For by Mercy and Truth Iniquity is purged, Prov. 16. 6.

Water will quench a flaming Fire, and Alms maketh an Atonement for Sin, Eccles.

3. 30.

Sell that ye have therefore, and give Alms: Provide your selves Bags which wax not old, a Treasure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth, Luke 12. 33.

And make to your selves Friends of the Mammon of Unrighteousness, that when ye fail they may receive you into everlasting Habitations, Luke 16. 9.

And

And charge them that are rich in this World, that they be rich in good Works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life, 1 Tim. 6. 18, 19.

Deal thy Bread to the Hungry, and bring the Poor that is cast out, to thine House. When thou seest the Naked cover him, and hide not thy self from thine own Flesh.

Then shalt thou call, and the Lord shall answer thee; thine Health shall spring forth speedily, and thy Righteousness shall go before thee, and the Glory of the Lord shall be thy reward, Isa. 58. 7, 8, 9, &c.

Because that Alms do deliver from death, and suffereth not to come into darkness, Tob. 4. 10. and cap. 12. 9.

It shall deliver thee from all Affliction, when it is shut up in thy Store-houses.

It shall fight for thee against thine Enemies, better than a mighty Shield, and a strong spear, Eccles. 29. 12, 13.

Blessed therefore is he that considereth the Poor, for the Lord will deliver him in time of trouble, Ps. 41. 1.

4. In Penitential Confessions, and earnest Prayers for God's Pardon of our Sins.

There is no Soundness in my Flesh, because of thine Anger; neither is there any Rest in my Bones, because of my Sin.

For mine Iniquities are gone over my head; as an heavy Burden, they are too heavy for me.

I will declare mine Iniquity, I will be sorry for my Sin, Ps. 38. 3, 4, 18.

I have sinned, what shall I do unto thee, O thou Preserver of Men! Job 7. 20.

Lord! be merciful unto me, heal my Soul, for I have sinned against thee, Ps. 41. 4.

O! Remember not against me former Iniquities; let thy tender Mercy speedily prevent me, for I am brought very low, Ps. 79. 8.

Remember not the Sins of my Youth, nor my Transgressions: According to thy Mercy, remember thou me for thy Goodness sake, Ps. 25. 7.

According to the Multitude of thy Mercies, do away mine Offences.

Wash me thoroughly from mine Iniquity, and cleanse me from my Sin, Ps. 51. 1, 2.

Thou

Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock accuſtomed to the Yoke : Turn thou me, and I ſhall be turned, for thou art the Lord my God.

Surely, after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my Thigh: I was aſham'd, yea, even confounded, becauſe I did bear the Reproach of my Youth, Jer. 31. 18, 19.

Glory be to the Father, &c.

II. With Trust in God.

1. Truſting him with themſelves.

T*ruſt in the Lord at all times, ye People, for God is a Refuge for us, Pf. 62. 8.*

The Lord is a Refuge in times of trouble, Pf. 9. 9.

Why art thou diſquieted within me, O my Soul! Hope in God, Pf. 43. 5.

For he ſhall be kept in perfect Peace, O God! whoſe Mind is ſtayed on thee, Iſa. 26. 3.

And therefore what time I am afraid, I will truſt in thee, Pf. 56. 3.

I will truſt, and not be afraid, Iſa. 12. 2.

I will hope, and also quietly wait for the Salvation of the Lord, Lam. 3. 26.

For he that believeth, will not make haste, Isa. 28. 16.

Therefore when I look unto the Lord, I will wait for the God of my Salvation, Mich. 7. 7.

I will not be afraid of Evil-tidings, for my Heart is fixed trusting in the Lord, Ps. 112. 7.

And though I walk through the valley of the shadow of Death, I will fear no Evil: For thou art with me, and thy Rod and thy Staff they comfort me, Ps. 23. 4.

Yea, though he slay me, yet will I trust in him, Job 13. 15.

2. Trusting him with their Friends and Families.

And all my Cares for my Wife, and Family and Friends, I cast on thee, for thou carest for us, 1 Pet. 5. 7. Psal. 55. 22.

For in thee, O Lord! the Fatherless findeth Mercy, Hos. 14. 3.

And thou hast said, Leave thy Fatherless Children, I will preserve them alive, and let thy Widows trust in me, Jer. 49. 11.

And

And I never saw the Righteous forsaken, but his Seed is blessed, Psal. 37. 25, 26.

The Generation of the Upright shall be blessed.

Riches shall be in his House, and his Righteousness endureth for ever.

Surely he shall not be moved for ever, but shall be in everlasting remembrance, Psal. 112. 2, 3, 6.

For when their Father and Mother forsake them, then doest thou take them up, Psal. 27. 10.

Even thou, who art the Father of the Fatherless, and the Judge of the Widows, Psal. 68. 5.

And as a mighty Redeemer wilt plead their cause, Prov. 23. 10, 11.

3. The Benefit of both.

And he who thus trusteth in the Lord, Mercy shall compass him about, Psal. 32. 10.

Because thou hast made the Lord which is my Refuge, even the most High, thy Habitation :

There shall no Evil befall thee, neither shall any Plague come nigh thy Dwelling.

For

For he shall give his Angels charge over thee, to keep thee in all thy ways, Psal. 91. 9, 10, 11.

Behold, the Eye of the Lord is upon them that fear him; upon them that hope in his Mercy.

To deliver their Soul from Death, and to keep them alive in Famine, Psal. 33. 18, 19.

And the Lord is a Strong-hold in the day of Trouble, and he knoweth them that trust in him, Nah. 1. 7.

He redeemeth the Soul of his Servants, and none of them that trust in him shall be desolate, Psal. 34. 22.

And they who know thy Name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee, Psal. 9. 10.

And Trust him,

i. To Temper the Sickness and Sorrows, to our Infirmities.

I will not leave thee altogether unpunish'd, but I will correct thee in measure, and will not make a full end of thee, Jer. 30. 11. and cap. 46. 28.

And

And when Epaphroditus was sick,
nigh unto Death, God had Mercy on him;
and not on him only, but on me also, lest
I should have Sorrow upon Sorrow, Phil.
2. 27.

In his Wrath he will remember Mercy,
Habak. 3. 2.

And to the Upright, there ariseth Light
in the Darknes, Psal. 112. 4.

For he will not always chide, neither
will he keep his Anger for ever, Psal. 103. 9.

His Anger endureth but a moment, and
in his Favour is life: Weeping may en-
dure for a night, but Joy cometh in the
morning, Psal. 30. 5.

He knows our Frame, and remembreth
that we are Dust, and pitieth us like as a
Father pitieth his Children, Psal. 103.
13, 14.

He remembreth that we are but Flesh,
a Wind that passeth away, and cometh not
again; and doth not stir up all his Wrath,
Psal. 78. 38, 39.

And he is faithful, and will not suffer
us to be tempted above what we are able,
1 Cor. 10. 13.

2. To support us under them, and help us to bear them.

The Salvation of the Righteous is of the Lord ; he is their Strength in time of Trouble.

And the Lord shall help them, because they trust in him, Psal. 37. 39, 40.

The Lord will strengthen him upon the Bed of languishing ; he will make all his Bed in his sickness, Psal. 41. 3.

And we have not an High Priest, which cannot be touched with the feeling of our Infirmities ; but was in all points tempted like as we are, yet without Sin.

Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need, Heb. 4. 15, 16.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. 2. 18.

And my Grace is sufficient for thee, my Strength is made perfect in weakness, 2 Cor. 12. 9.

I said, indeed, in mine haste, I am cut off from before thine Eyes, nevertheless thou heardest the Voice of my Supplications,

plications, when I cried unto thee, Psal.

31. 22.

Even when my Soul fainted within me,
I remembred thee, and my Prayer came in
unto thee, Jon. 2. 7.

Wait thou on the Lord then, be of good
courage, and he shall strengthen thine
Heart, Psal. 27. 14.

For he hath said, I will never leave thee,
nor forsake thee.

So that we may boldly say, I will not
fear, for the Lord is my Helper, Heb. 13.
5, 6.

Yea, though I walk through the Valley
of the shadow of Death, I will fear no
Evil: For thou art with me, thy Rod
and thy Staff, they comfort me, Psal.

23. 4.

3. To Deliver us from them, or make
us Gainers by them.

Call upon me in the day of Trouble, and See more
I will deliver thee, and thou shalt glorify after-
wards in
me, Psal. 50. 15. Scrip-

Behold the Eye of the Lord is upon them tures for
that fear him, upon them that hope in his Delive-
Mercy. rance and

To deliver their Soul from Death, Recovery,
Psal. 33. 18, 19. p. 108.

E 2

He &c.

He is their Strength in the time of trouble.

And he shall help them, and deliver them: He shall deliver them, because they trust in him, Psal. 37. 39, 40.

We know that all things work together for good, to them that love God, Rom. 8. 28.

And tho' many are the Afflictions of the Righteous, yet the Lord delivereth him out of them all, Psal. 34. 19.

For the Lord he kills, and he makes alive; he wounds, and he heals, Deut. 32. 39.

He bringeth down to the Grave, and bringeth up, 1 Sam. 2. 6.

And that, when we have the Sentence of Death in our selves, that we should not trust in our selves, but in God who raiseth the Dead, 2 Cor. 1. 9.

Glory be to the Father, &c.

III. They

III. They are to be received
with Faith in God's Preci-
ous Promifes.

THIS is a faithful Saying, and wor-
thy of all acceptation, that *Jesus*
Christ came into the *World* to save Sin-
ners, 1 Tim. 1. 15.

If any *Man* sin, we have an *Advocate*
with the *Father*, *Jesus Christ* the Righte-
ous, and he is the *Propitiation* for our
Sins, 1 Jo. 2. 1, 2.

O *Death* ! where is thy *Sting* ? O
Grave ! where is thy *Victory* ?

The *Sting* of *Death* is *Sin*, and the
Strength of *Sin* is the *Law*.

But *Thanks* be to *God*, which giveth us
the *Victory* through our *Lord Jesus Christ*,
1 Cor. 15. 55, 56, 57.

Who shall lay any thing then, to the
charge of *God's Elect* ? it is *God* that
justifieth. Who is he that condemneth ? it
is *Christ* that died, yea rather that is risen
again, who is even at the *Right-hand* of
God, who also maketh *Intercession* for us,
Rom. 8. 33, 34.

And he hath promised, *I will never leave thee nor forsake thee*, Heb. 13.5.

He will give the Holy Spirit to those that ask him, Luke 11. 13.

He will not suffer you to be tempted above that ye are able, but will with the Temptation also make a way to escape, that ye may be able to bear it, 1 Cor. 10. 13.

And this is the Promise that he hath promised us, even Eternal Life, 1 Joh. 2.25.

He hath said, Repent, and be converted, and your Sins shall be blotted out, Acts 3. 19.

For if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness, 1 Joh. 1. 9.

And who so confesseth, and forsaketh his Sins, shall find Mercy, Prov. 28. 13.

And if ye forgive Men their Trespases, your Heavenly Father will also forgive you your Trespases, Matt. 6. 14.

And break off thine Iniquities by giving to the Poor, Dan. 4. 27.

For by Mercy and Truth Iniquity is purged, Prov. 16. 6.

And Mercy rejoiceth against Judgment, James 2. 13.

And having these Promises, let us cleanse our selves from all Filthiness of Flesh

Flesh and Spirit, perfecting Holiness in the Fear of God, 2 Cor. 7. 1.

Above all, taking the shield of Faith, whereby ye shall be able to quench all the fiery Darts of the Wicked, Eph. 6. 16.

Putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation, 1 Theff. 5. 8.

And trust in the Lord, and he shall save thee.

And know, that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy with them that have him, and keep his Commandments, to a thousand Generations, Deut. 7. 9.

His Promises, are all yea, and Amen, 2 Cor. 1. 20.

His Word is tried, and he is a Buckler to all them that trust in him, 2 Sam. 22. 31.

Glory be to the Father, &c.

IV. With Thankfulness.

SHall we receive good at the Hand of God, and shall we not receive evil? Job 2. 10.

The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord, Job 1. 21.

It is the Lord's Mercy, that we are not suddenly consumed, Lam. 3. 22.

Yea, and it is good for me that I have been afflicted, that I might learn thy Law; Psal. 119. 71.

And thou out of very Faithfulness, hast caused me to be troubled, Psal. 119. 75.

For because the Wicked have no Changes, therefore they fear not God, Psal. 55. 19.

Blessed therefore is the Man whom thou chastenest, O Lord! and teachest him out of thy Law.

That thou mayest give him rest in the days of Adversity; Psal. 94. 12, 13.

Glory be to the Father, &c.

V. With

V. With Patience.

1. Patience towards God, in Submission and Resignation of our Selves to his holy Will.

WOE be to the Man that hath lost Patience, for what will he do when the Lord shall visit him? Eccles. 2. 15.

Humble your selves under the mighty hand of God, that he may exalt you in due time, 1 Pet. 5. 6.

For our Fathers after the Flesh corrected us, and we gave them Reverence; and shall we not much rather be in subjection to the Father of Spirits? Heb. 12. 9.

Thy Will be done in Earth, as it is in Heaven, Mat. 6. 10.

Father, if it be possible, let this Cup pass from me; nevertheless, not as I will, but as thou wilt, Mat. 26. 39.

Shall we receive Good at the hand of God, and shall we not receive Evil? Job 2. 10.

It is the Lord, let him do what seemeth him good, 1 Sam. 3. 18.

And if he thus say, I have no delight in thee: Behold! here am I, let him do to me as seemeth good to him, 2 Sam. 15. 26.

And in maintaining this Patience and Resignedness, opposite,

1. To Striving and Reluctance, and Rising up against God.

Why dost thou strive against him, for he giveth no account of his matters? Job 33. 13.

Woe unto him that striveth with his Maker: Let the Potsherd strive with the Potsherd of the Earth: Shall the Clay say unto him that fashioneth it, what makest thou? Isa. 45. 9.

Submit your selves therefore to God.

And humble your selves in his sight, and he shall lift you up, Jam. 4. 7, 10.

For if their uncircumcised Hearts be humbled, and they accept of the Punishment of their Iniquity;

Then will I remember my Covenant, Lev. 26. 41, 42.

2. To Unquietness, and Tumultuousness and Disturbedness of Spirit.

Why art thou disquieted within me, O my Soul! Pſal. 42. 11.

It is good, that a Man should quietly wait for the Salvation of the Lord, Lam. 3. 26.

In your Patience therefore possess ye your Souls, Luke 21. 19.

And whatsoever is brought upon thee, take chearfully, and be patient when thou art changed to a low Estate.

For Gold is tried in the Fire, and acceptable Men in the Furnace of Adversity, Eccles. 2. 4, 5.

3. To Weariness, and Faintness and Dejection.

Thou hast born, and had Patience, and hast laboured, and not fainted, Rev. 2. 3.

And my Son, despise not the chastening of the Lord, neither be weary of his Correction, Prov. 3. 11.

If thou faint in the day of Adversity, thy Strength is small, Prov. 24. 10.

And

And consider Jesus, who endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds, Heb. 12. 3.

For in due season, we shall reap if we faint not, Gal. 6. 9.

Ye that fear the Lord therefore, believe him, and your Reward shall not fail.

Believe in him, and he will help thee.

But Woe be to fearful Hearts, and faint Hands, and the Sinner that goeth two ways.

Woe unto him that is faint-hearted, for he believeth not, therefore shall he not be defended, Eccles. 2. 6, 7, 12, 13.

Why art thou cast down then, O my Soul! Hope thou in God, for I shall yet praise him, who is the Health of my Countenance, and my God, Psal. 42. 11.

When I am weak, then am I strong, 1 Cor. 12. 10.

And tho' the outward Man perish, yet the inner Man is renewed day by day.

Whilst we look not at the things which are seen, but at the things which are not seen: For the things which are seen, are Temporal; but the things which are not seen, are Eternal, 2 Cor. 4. 16, 18.

Let

Let thy Mercy, O Lord! be upon me,
according as I hope in thee, Pſal. 33.
22.

4. Opposite to Haſtineſs, as it notes
Perſeverance in waiting.

*We give Thanks, remembering your Pa-
tience of hope, 1 Theſſ. 1, 2, 3.*

*And I wait for the Lord, my Soul
doth wait, and in his Word do I hope,
Pſal. 130. 5.*

On thee do I wait all the day.

*Mine Eyes are ever towards the Lord,
Pſal. 25. 5, 15.*

*I will hope continually, and will yet
praiſe thee more and more, Pſal. 71. 14.*

*Ye have need of Patience, and the juſt
ſhall live by Faith, Heb. 10. 36, 38.*

*Set your Heart aright, and conſtantly en-
dure, and make not haſte in time of trou-
ble, Eccleſ. 2. 2.*

*And he that believeth, will not make
haſte, Iſa. 28. 16.*

*O! therefore tarry thou the Lord's lei-
ſure, be ſtrong, and he ſhall comfort thine
Heart, and put thou thy truſt in the Lord,
Pſal. 26. 14.*

*For he will not always chide, neither
will he keep his Anger for ever.*

He

He knows our Frame, and remembereth that we are but Dust.

And like as a Father pitieth his own Children, so the Lord pitieth them that fear him, Psal. 103. 9, 13, 14.

He hath not forsaken them that seek him, Psal. 9, 10.

He taketh pleasure in them, who hope in his Mercy, Psal. 147. 11.

He is a very present Help in Trouble, Psal. 46. 1.

And behold! we account them happy which endure: Ye have heard of the Patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender Mercy, Jam. 5. 11.

They shall not be ashamed, who wait for me, Isa. 49. 23.

And my Soul wait thou only upon God, for my expectation is from him, Psal. 62. 5.

Wait for his Mercy, but go not aside lest ye fall.

Cleave unto him, and depart not away, that thou mayst be increased at thy last end, Eccles. 23; 7.

5. To Queruloufness and accusing
God.

*It is good for a Man, that he bear the
Yoke in his Youth.*

*He sitteth alone, and keepeth silence, be-
cause he hath born it upon him.*

*He putteth his Mouth in the Dust, if so
be there may be hope.*

*Wherefore doth a living Man complain?
A Man for the Punishment of his Sins,
Lam. 3. 27, 28, 29, 30.*

*I was dumb, I opened not my Mouth, be-
cause thou didst it, Psal. 39. 9.*

*I was as a Man that hearèth not, and
in whose Mouth are no reproofs, Psal.
38. 14.*

*For shall he that contendeth with the
Almighty instruct him? He that reproveth
God let him answer it.*

*But behold I am vile, what shall I an-
swer thee? I will lay my Hand upon my
Mouth, Job 40. 2, 4.*

*He was afflicted, yet he opened not his
Mouth: He is brought as a Lamb to the
Slaughter, and as a Sheep before her Shear-
ers is dumb, so he openeth not his Mouth,
Isa. 53. 7.*

Motives

Motives to Patience.

Shall we receive Good at the hands of God, and shall we not receive Evil?
Job 2. 10.

The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord,
Job 1. 21.

Shall the Clay say unto him that fashioned it, what makest thou? Isa. 45. 9.

And why doth a living Man complain, yea, a Man for the Punishment of his Sin?
Lam. 3. 39.

I will bear the Indignation of the Lord, because I have sinned against him, Mich. 7. 9.

And the Lord doth not afflict willingly, nor grieve the Children of Men, ver. 33.

If need be we are in heaviness, 1 Pet. 1. 6.

And because all need, all are Partakers of Chastisements, Heb. 12. 8.

Even Jesus, though he were a Son, yet learned he Obedience by the things which he suffered, Heb. 5. 8.

So that it is out of very Faithfulness, that he afflicteth me, Psal. 119. 15.

And whom he loveth he correcteth, even as a Father the Son, in whom he delighteth, Prov. 3. 11.

For

For when we are judged, we are chaſt-
ned of the Lord, that we ſhould not be
condemned with the World, 1 Cor. 11.

32.

He chaſteneth us for our profit, that
we may be Partakers of his Holineſs, Heb.
12. 10.

As Gold in the Furnace bath be tried
them, and received them as a Burnt-of-
fering.

He proved them, and found them wor-
thy of himſelf; and having been a little
chaſtiſed, they ſhall be greatly rewarded,
Wiſd. 3. 5, 6.

And theſe light Afflictions, which are
but for a moment, work for us a far more
exceeding, and eternal Weight of Glory,
2 Cor. 4. 17.

Glory be to the Father, &c.

2. With Patience towards our Friends
and Attendants.

Be patient towards all Men, 1 Theſſ.
5. 14.

With all Lowlineſs and Meekneſs, with
Long-ſuffering, forbearing one another in
Love, Eph. 4. 2.

Be

Be gentle, ſhewing all Meekneſs to all Men, Tit. 3. 2.

And be not haſty in thy Spirit to be angry, Eccleſ. 7. 9.

For he that is haſty of Spirit, exalteth Folly, Prov. 14. 29.

And a Man that hath Friends, muſt ſhew himſelf Friendly, Prov. 18. 24.

3. With Patience with our ſelves, and with the Heavineſs and Brokenneſs of our own Spirit under Sickneſs.

'Tis wrong ſaid, that God is hard, reaping where he has not ſown, and gathering where he has not ſtrow'd, Matt. 25. 24.

For 'tis only where much is given, that much ſhall be required, Luke 12. 48.

He remembreth that we are but Fleſh, Pſal. 78. 39.

He himſelf bore our Sickneſs, Matt. 8. 17.

And had the Feeling of our infirmities.

And it behoved him to have ſo in all things, that he might be a merciful High-Prieſt, Heb. 2. 17. and chap. 4. 15.

He attends unto our Cry, when we are brought very low, Psal. 142. 6.

And will not forsake us, because our Strength faileth, Psal. 71. 9.

Dying, as well as Living, we are the Lords, Rom. 14. 8.

And fall asleep in him, 1 Theff. 4. 14.

Glory be to the Father, &c.

VI. Of Improvements thereof to Spiritual Advantages.

THat I should not be exalted above measure, there was given me a thorn in the flesh, 2 Cor. 12. 7.

She did not know, that I gave her Corn, and Wine, and Oil.

Therefore will I return, and take away my Corn in the time thereof, and my Wine in the season thereof, Hof. 2. 8, 9.

And I will go, and return to my place, till they acknowledge their Offences, and seek thy Face: in their Affliction they will seek me early, Hof. 5. 15.

When my Heart is overwhelmed, lead me to the Rock that is higher than I, Psal. 61. 2.

So

So that altho' for the time, no Affliction seemeth joyous, but grievous; yet afterwards it yieldeth the peaceable Fruits of Righteousness, to those that are exercised thereby, Heb. 12. 11.

For he chastiseth us for our profit, that we may be Partakers of his Holiness, Heb. 12. 10.

Glory be to the Father, &c.

3. Scriptures for the Bodily Needs and Desires of Sick Persons.

I. For Ease and Strength.

1. To pour out their Grief and Complaints.

BEhold! all Flesh is Grass, and all the Goodliness thereof is as the Flower of the Field.

The Grass withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it; but the Word of our God shall stand for ever, Isa. 40. 6, 7, 8.

When thou, Lord, with Rebukes dost correct Man for Iniquity, thou makest his Beauty

Beauty to consume away like a Moth : Surely every Man is Vanity, Psal. 39. 11.

Thou hast weakned my Strength in the way, and shortned my days, Psal. 102. 23.

Thine Arrows, O Lord ! stick fast in me, and thy Hand presseth me sore.

There is no Soundness in my Flesh, because of thine Anger, neither is there any Rest in my Bones, because of my Sin.

I am troubled, I am bowed down greatly, I go mourning all the day long.

I am feeble and sore broken ; I have roared by reason of the Disquietness of my Heart.

My Heart panteth, my Strength faileth me : As for the Light of mine Eyes, it also is gone from me.

My Lovers and my Friends stand aloof Psal. 88. 4, 6, 7, 8. & from my sore ; and my Kinsmen stand a-
far off, Psal. 38. 2, 3, 6, 8, 10, 11. Psal. 69. 1,

My Spirit is overwhelmed within me, 2, 3.
and my Heart within me is desolate, Psal. 143. 4.

My Soul also is sore troubled ; but, Lord ! how long wilt thou punish me ?
Psal. 6. 3.

2. To Pray for Ease and Mitigation thereof.

And now Lord, what wait I for? truly my hope is even in thee, Psal. 39. 7.

My Flesh and my Heart faileth: but thou art the Strength of my Heart, and my Portion for ever, Psal. 73. 26.

I stretch out my Hands unto thee, my Soul thirsteth after thee as a thirsty Land, Psal. 43. 6.

All my Desire is before thee, and my Groaning is not hid from thee, Psal. 38. 9.

Hide not then thy Face from me, and forget not my Misery and Trouble, Psal. 44. 24.

Cast me not off, nor forsake me when my Strength faileth, Psal. 71. 9.

And rebuke me not, O Lord! in thine Anger, neither chasten me in thy heavy Displeasure, Psal. 6. 1.

But remove thy Stroke away from me, for I am consumed by the blow of thine hand, Psal. 39. 10.

Wilt thou break a Leaf driven to and fro? and wilt thou pursue the dry Stubble? Job 13. 25.

O! Spare me a little, that I may recover my Strength, before I go hence and be no more, Psal. 36. 13.

Be

Be not wroth very ſore, O Lord! neither remember Iniquity for ever, Iſa. 64. 9.

But turn from me that I may reſt till I accompliſh as an hireling my day, Job 14. 6. and chap. 10. 20, 21.

Hear my Prayer, O Lord! and give ear unto my Cry; hold not thy Peace at my Tears, Pſal. 39. 12.

Be merciful unto me, O Lord! for I cry unto thee daily.

And thou art good, and plenteous in Mercy, to all them that call upon thee.

Rejoice the Soul of thy Servant; for unto thee, O Lord! do I lift up my Soul, Pſal. 86. 3, 4, 5.

And hear me † ſpeedily, O Lord! for my † Pſ. 79. 8. Spirit faileth, Pſal. 143. 7.

And mine Eyes fail for thy Word, ſaying, when wilt thou comfort me? Pſal. 119. 82.

And make me hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoice, Pſal. 51. 8.

Glory be to the Father, &c.

II. For

II. For Deliverance and Recovery from the same.

I.

IN thee, O Lord! do I put my Trust, let me never be ashamed, deliver me in thy Righteousness, Psal. 31. 1.

Unto thee have I cried, O Lord! and in the Morning shall my Prayer, prevent thee, Psal. 88. 13.

Hear my Prayer, O Lord! and bide not thy self from my Petition.

Take heed unto me and hear me, how I mourn in my Prayer, and am vexed, Psal. 55. 1, 2.

Pf. 86. 3, 4, 5. Lord! how long wilt thou be angry with thy Servant that prayeth? Psal. 80. 4.

Save me for thy Name's sake, and deliver me in thy Strength, Psal. 54. 1.

Make thy Face to shine upon thy Servant, and save me for thy Mercies sake, Psal. 31. 16.

O! let it be thy Pleasure to deliver me, make haste, O Lord! to help me, Psal. 40. 13.

And send out thy Light and thy Truth, and let them lead me, and bring me unto thy Holy Hill, and to thy Tabernacle, Psal. 43. 3. II.

2.

What profit is there in my Blood if I go down into the Pit? Shall the Duſt praiſe thee? Shall it declare thy Truth? Pf. 30. 9.

Shall thy Loving-kindneſs be declared in the Grave? or thy Faithfulneſs in Deſtruction?

Shall thy Wonders be known in the Dark? and thy Righteouſneſs in the Land of Forgetfulneſs? Pfal. 88. 11, 12.

The Living, the Living, he ſhall praiſe thee; the Father to the Children ſhall make known thy Truth, Iſa. 38. 19.

Thou haſt been my Succour, leave me not, neither forſake me, O God of my Salvation? Pfal. 27. 9.

Thou art he that tookeſt me out of my Mother's Womb, thou waſt my hope when I hanged yet upon my Mother's Breasts.

I have been left unto thee ever ſince I was born, thou art my God even from my Mother's Womb.

Our Fathers alſo hoped in thee, they truſted in thee, and thou didſt deliver them.

They called upon thee, and were holpen; they put their truſt in thee, and were not confounded, Pfal. 22. 4, 5, 9, 10.

And the Poor ſhall not always be forgot-

F

ten,

ten, and the Patient abiding of the Meek shall not perish for ever, Psal. 9. 18.

O! then deliver me, and let me not be confounded, for I have put my Trust in thee, Psal. 25. 19.

And Men shall know, that this is thy hand, and that thou Lord hast done it, Psal. 109. 26.

Glory be to the Father, &c.

On Receipt of Ease, or any Abatement of Pain or Sickness.

BEhold! God is my Salvation: I will trust, and not be afraid; for the Lord Jehovab is my Strength and my Song, he also is become my Salvation.

Thou wast angry with me, O Lord! thine Anger is turned away, and thou comfortest me, Isa. 12. 1, 2.

He hath chastened me sore, but he hath not given me over unto Death, Ps. 118. 18.

He knows our Frame, he remembreth that we are Dust.

And like as a Father pitieth his Children, so the Lord pitieth those that fear him, Ps.

103. 13, 14.

Glory be to the Father, &c.

IV. Under the Accidents of Sickness.

I. Want of Sleep.

ALL the night make I my Bed to
swim, I water my Couch with my
Tears, Psal. 6. 6.

For thou holdest mine Eyes waking, I
am so feeble that I cannot speak.

My Sore ran in the night, and ceased
not; My Soul refused to be comforted.

I call to remembrance my Song in the
night: I † commune with mine own heart, † Ps. 4. 4.
and my Spirit maketh diligent search.

Will the Lord cast off for ever, and will
he be favourable no more?

Is his Mercy clean gone for ever? doth
his Promise fail for evermore?

Hath God forgotten to be gracious? hath
he in Anger shut up his tender Mercies?

And I said this is my Infirmary: but I will
remember the Works of the Lord, surely I
will remember thy Wonders of old, Psal.
77. 2, 4, 6, 7, 8, 9, 10, 11.

Lord I remember thee upon my Bed,
and meditate on thee in the Night-watches,
Psal. 63. 6.

*I have remembred thy Name, O Lord!
in the night, and have kept thy Law,
Psal. 119. 55.*

Glory be to the Father, &c.

2. On Excess of Pain and Weariness.

Lord! thou hast set me as a Mark against thee, so that I am a Burthen to my self.

** Ps. 22. 2. * In the day time I cry and cease not, and wearisome Nights are appointed to me.*

When I lie down, I say when shall I arise, and the night be gone? and I am full of Tossings to and fro unto the dawning of the day, Job 7. 3, 4, 20.

Thou wilt not suffer me to take my Breath, but fillest me with Bitterness, Job 9. 18.

O! turn thee unto me, and have Mercy upon me; give thy Strength unto thy Servant, and save the Son of thine Handmaid, Psal. 86. 16.

Are not my days few? cease then, Lord, and let me alone that I may take comfort a little, Job 10. 20.

O! spare me a little, that I may recover my Strength, Psal. 39. 13.

And lay not more upon me, than I am able to bear, 1 Cor. 10. 13.

My

My Grace, sayest thou, is sufficient for thee, and my Strength shall be made perfect in Weakness, 2 Cor. 12. 9.

And in the multitude of my Thoughts within me, thy Comforts, Lord, delight my Soul, Psal. 94. 19.

Glory be to the Father, &c.

3, On taking Physick.

Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God, Mat. 4. 4.

And it was neither Herb, nor mollifying Plaister that restored them to Health; but thy Word, O Lord! which healeth all things.

For thou hast power of Life and Death; thou ledest to the Gates of Hell, and bringest up again, Wisd. 16. 12, 13.

He that is our God, is the God of Salvation; and unto God the Lord belong the Issues from Death, Psal. 68. 20.

The Lord hath created Medicines out of the Earth, and he that is wise will not abhor them.

And with such doth he heal Men, and taketh away their Pains.

For of the most High cometh healing, and he hath given Men Skill, that he might

be honoured in his marvellous Works, Eccles. 38. 2, 4, 6, 7.

My time is in thy hand, therefore I trust in thee, O Lord! Psal. 31. 14, 15.

O! send thy Word and heal me, and deliver me from my Destruction, Psal. 107. 20.
Glory be to the Father, &c.

V. For Attendants about Sick Persons.

I.

HE that is ready to slip with his Feet, is as a Lamp despised in the thought of him that is at ease, Job 12. 5.

But to him that is afflicted, pity should be shewed from his Friends, Job 6. 14.

For a Friend loveth at all times, and a Brother is born for adversity, Prov. 17. 17.

And if your Soul were in my Souls stead, I would strengthen you with my Mouth, and the moving of my Lips should assuage your Grief, Job 16. 4, 5.

But my Brethren have dealt deceitfully as a Brook, and as the stream of Brooks they pass away.

As Brooks that are blackish with Ice, wherein Snow is hid.

What

What time they wax warm, they vanish; when it is hot, they are consumed out of their place.

Now ye are nothing, you see my casting down, and are afraid.

Yea, you dig a Pit for your Friend,
Job. 6. 15, 16, 17, 21, 27.

2.

Whether one Member suffer, all the Members suffer with it; or one Member rejoyce, all the Members rejoyce with it,
1 Cor. 12. 26.

Distribute then to the necessity of Saints, and weep with those that weep, Rom. 12. 13. 15.

And he that sheweth Mercy, let him do it with Chearfulness, ver. 8.

For God is not unrighteous to forget your Work and Labour of Love, which ye have shew'd towards his Name, in that ye have ministered to the Saints, and do minister,
Heb. 6. 10.

I was sick, and ye visited me.

In as much as ye have done it to the least of these my Brethren, ye did it unto me, Mat. 25. 36, 40.

And this is pure and undefiled Religion, to visit the Fatherless and Widows in their Affliction, Jam. 1. 27.

And the Heart of the Wise is in the House of Mourning ; for by the Sadness of the Countenance the Heart is made better.

That is the end of all Men, and the Living will lay it to his Heart, Eccles. 7.

2, 3, 4.

Glory be to the Father, &c.

VI. An Hymn of Thanksgiv- ing for Recovery from Sick- ness.

I*N my Wrath I smote thee, — but in my Favour have I had Mercy on thee, II. 60. 10.*

The Lord hath chastned me sore, but he hath not given me over unto death, Psal. 118. 18.

*Pf. 103.
3, 4.*

In love to my Soul, he hath delivered it from the pit of Corruption, for he hath cast all my Sins behind his back, II. 38. 17.

O Lord my God ! thou hast considered my Trouble, thou hast known my Soul in Adversities, Psal. 31. 7.

Thou healest the broken in Heart, and bindest up their Wounds, Psal. 147. 3.

And I cryed unto thee, and thou hast bealed me.

And

And hast turned for me my Mourning into
Dancing; thou hast put off my Sack-cloath,
and girded me with Gladness.

To the end that my Glory may sing
Praise to thee, and not be silent: O Lord
my God! I will give Thanks unto thee for
ever, Psal. 30. 2, 11, 12.

My Mouth shall shew forth thy Righte-
ousness, and thy Salvation all the day:
For I know not the numbers thereof.

And my Lips shall greatly rejoyce when
I sing unto thee, and my Soul which thou
hast redeemed, Psal. 71. 15, 23.

O sing unto the Lord, ye Saints of his,
and give Thanks at the Remembrance of his
Holiness, Psal. 30. 4.

And ye that fear the Lord, trust in the
Lord, he is their Help and their Shield,
Psal. 115. 11.

To the Upright he maketh Light to a-
rise in the Darkness, Psal. 112. 4.

For his Anger endureth but a moment,
in his Favour is Life: Weeping may en-
dure for a Night, but Joy cometh in the
Morning, Psal. 30. 5.

I will offer the Sacrifice of Thanksgiving,
and will call upon the Name of the Lord,
Psal. 116. 17.

And I will pay thee my Vows, O God!
which my Lips have uttered, and my Mouth
hath spoken when I was in trouble, Psal.
66. 13, 14.

I will not hide thy Righteousness with-
in my Heart, I will declare thy Faithful-
ness and thy Salvation: I will not con-
ceal thy Loving-kindness and thy Truth
from the great Congregation, Psal. 40. 10.

I will pay my Vows unto the Lord,
now in the presence of all his People.

In the Courts of the Lord's House, in
the midst of thee, O Jerusalem! Praise
ye the Lord, Psal. 116. 18, 19.

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, World without
end, Amen.

PRAYERS

PRA Y E R S

F O R T H E

Duties and Needs

O F

SICK PERSONS.

I. *A General Prayer for things need- ful under Sickness.*

O Almighty and most Righteous
 Lord! *who † makest sore and † Job 5.
 bindest up, and in * whose Hands are the 18.
 Issues of Life and Death: Give me † Ps. 68.
 Grace to look upon this my Sicknes²⁰:
 as of thy sending, and to own both
 the Justice and the Mercifulness of
 thy Visitation and of my suffering
 therein, and to look up to thee for
 Strength*

Strength to bear, and for Grace to profit by the ſame.

It comes, O my God ! as thy Scourge for my Sins, which is to make me ſee them, and avoid them. And as thy Medicine, to cure my Spiritual Diſeaſes, and repair in me the Decays of thy Grace. And as thy Fiery Trial, which is to prove my Virtues, and to purge away my Dross.

And, Lord ! let it not miſs of ſerving and effecting in me all theſe Gracious Purpoſes. And make all my Thoughts under the ſame, to be only Thoughts of Love and Thankfulneſs, of Holy Reſignation and Obedience unto thee, and of humble Hope in thy Mercy. And ſuffer me not to fall into Impatience, or Miſtruſt of thy Love and Gracious Promiſes, or into any evil and indecent Carriage, which will add to my Guilt if I die, or to my Remorſe and Shame if I live.

Temper my Sorrows alſo, O Father ! to my Weakneſs, and ſupport me under them by thy Comforts. And direct and recompence the Labours and Kindneſs of thoſe, who
chari-

charitably attend about me in my Sickneſs. Keep me always ſubmiſſive and devout towards Thee, and thankful and eaſy unto them. And let thy Bleſſing go along with all their Means and Medicines; and in thy due time aſſuage and end my Pains; and either reſtore me to my Strength, and ſend me Health and Eaſe, and the Mercies of a longer and a better Life; or elſe a bleſſed, and a comfortable Death, for our Lord Jeſus Chriſt's ſake, *Amen.*

Out of the Office of Viſitation of
the Sick.

O Lord! look down from Heaven, Behold, viſit and relieve me thy Servant. Look upon me with the eyes of thy Mercy, give me Comfort and ſure Confidence in thee, defend me from the Danger of the Enemy, and keep me in perpetual Peace and Safety, through Jeſus Chriſt my Lord. *Amen.*

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven.

*ven. Give us this day our daily Bread.
And forgive us our Trefpaſſes, as we for-
give them that trefpaſs againſt us. And
lead us not into Temptation; But deliver
us from Evil: For thine is the Kingdom,
and the Power, and the Glory, for ever and
ever, Amen.*

*And he may ſtill conclude with the
Lord's Prayer on all Occaſions, when
he has uſed as many of theſe Prayers
as he thinks fit for that time.*

Parti-

Particular Prayers for the Duties and Needs of Sick Persons.

Prayers for Repentance in Sicknes.

Righteous art thou, O God! in all these Pains and Sorrows, which punish my Sins and try my Patience, and I have none to accuse or complain of for the same, but my self. I receive my Sicknes, as the Chastisement of a Sinner; and am willing to bear Chastisement for my Sins, that I may be thereby reclaimed from them. Correct me, O Lord! that thou mayest not condemn me, and let me be judged by thee for my Sins; and judge my self for them here, that I may have nothing but Mercy without Judgment to receive at thine hands hereafter.

But judge me, O my God! with Mercy, and not in thine Anger. Judge me.

me not according as my Sins have deserved, but according as my Weakness can bear, and according as thy Compassions are wont to mitigate thy Judgments. And let my Sickness work my true Repentance, and prove an happy Means in the hand of thy Mercy, to expiate my Guilts, not to encrease them ; and to reclaim me perfectly from all the Evils which I have committed formerly, not to occasion my committing more ; and to confer that Rest and Peace upon my Soul, which is denied to my Body, for our dear Lord and Saviour Jesus Christ's sake, *Amen.*

Thou smitest me, O gracious Lord ! that thou may'st cure me, and punishest my Sin, that thou mayest thereby amend and reclaim my Person. And I am weary of my Sins, which have brought upon me all these Sorrows, and which I know assuredly will bring infinitely worse, unless I prevent the same by my timely and true Repentance of them.

Help

Help me therefore to ſearch them out, O God! and to diſcover every accuſed thing. And when I ſee them, let me not ſtop at any one, but ſet my ſelf entirely to renounce and amend all. Let thy Love, make me hate every evil way. And make my Purpoſes againſt them, ſtrong and reſolute; and my Care in fulfilling the ſame, vigilant and patient; and all the remainder of my days, to be one continued defacement of my former Errors and Devotion of my ſelf to thy Service.

Lord! Cure my Folly by my Miſery, and teach me by the loſs of my Bodily Eaſe, to purchaſe the Bleſſing of true Repentance, and the comfortable Hopes of thy merciful Acceptance thereof, through the Merits of our dear Lord and Saviour Jeſus Chriſt,
Amen.

To make his Confeſſions, and other Acts of Repentance, with greater Sureneſs and Satisfaction to himſelf, the Sick Man muſt firſt make a Diſcovery of his Sins, by examining himſelf, and trying his Ways upon the ſeveral Heads and Branches of God's Command-

mandments. And thereby enquire into the State of his Soul, to see whether he is already safe within the terms of Pardon, or what he wants to make him so. This is a Work for all Men, at all Times, who would live with Safety, or die with Peace. But especially for sick and dying Persons, who are more sensible their case admits of no Delays; and who not only ought, but also more commonly are wont to make it their earnest Desire and Care. And in their Performance of this most important Task, with Security and Comfort, I have assisted them as well as I can, in the *Trial or Judgment of the Soul*, &c. in a small Treatise intituled, *A Companion for the Penitent*, to which I refer them.

3. *A Confession of Sins, taken out of the Office for the Penitent, or thoſe who mourn for Sin, p. 39. &c.*

O Almighty and moſt Righteous Lord ! I do here with Grief of Heart, and with Shame and deep Humility confeſs unto thy dreadful Ma-jeſty, that my Sins are exceeding many and great, and have been frequently repeated.

I have oft-times tranſgreſſed out of Ignorance : O that I could not ſay careleſs Ignorance, under Opportunities of Knowledge ! yea, or affected Ignorance, eſpouſed for Earthly Ends againſt Light and clear Evidence, which was enough to ſhame and ſilence me, though not to gain and convince me. But I have tranſgreſſed oftner out of Negligence, Worldly Fear, or Deſire ; yea, alas ! too oft, out of preſumptuous Willfulneſs, condemning the Evil, whiſt I was a doing it, and offending wittingly, and with Checks and Con-victions to the contrary *.

* Eſpecially, &c. Here mention Particulars.

And

And these Sins I have been drawn to, against all the Endearments of thy Mercies, and all the Alarms and louder Warnings of thy Punishments; against all the Rebukes and Strivings of thy Grace, and of my own Conscience, and of other faithful and seasonable Admonishers. And against all mine own Purposes and Engagements, deliberately made, and solemnly profess'd, and frequently repeated, that I would offend therein no more.

Lord be merciful to me, a Great and Wretched Sinner!

BUT thou, O Blessed Jesus! by making thy self a Sin-Offering for us, art come to take away the Sins of all, who truly repent thereof. And, O merciful Lord! though my Sins are many and grievous, yet I do not desire to overlook them, but would gladly see and discover them all, that I may penitently bewail and forsake them. And O! that no corrupt Passions, nor love of Worldly
or

or Carnel Interests, may ever bias me, or blind my Eyes from seeing the same, whilst there is space left me to repent of them. And as for those Sins, which I do know my self to be guilty of, I do not cover, but with Shame confesse them. I do not justify nor excuse, but condemn my self for the same.

I stand thereby guilty, O Lord ! of highest Disobedience, against the highest Obligations, of wretched Disingenuity and Unthankfulness, against the most endearing Mercies; and of most stupid Folly, against my own clearest, highest, and most lasting Interests, throwing away thy Favour and future Joys, for empty Shows and Shadows, and a blessed Eternity for moments of Vanity.

I reflect on all this, O merciful God ! with Bitterness, and with a Spirit wearied with mine own Ways. I see and lament my own Folly, and abhor mine own Vileness on account thereof. I wish with all my Soul, that those Sins had never been done, and would take any way to undo them, and most earnestly desire, and fully
purpose

purpose by thy Grace, that I may do
so no more.

God be merciful to me, a Self-condemning and repenting Sinner.

3.

Lord ! I am burthen'd, and heavy
laden with my Sins, O ! do
* *Matth.* thou, who * *callest out to the heavy*
11. 28. *laden,* to seek Refreshment at thine
Hands, give me Ease. I confess
them, and desire above all things
else, that I may utterly *forsake them* :
Let me according to thy Promise
† *find Mercy.* From mine Heart I
† *Prov.* forgive all Persons who have offend-
28, 13. ed me, even my bitterest Enemies,
and most earnestly entreat thee, that
thou wouldst forgive them : O ! do
† *Matth.* thou, who † *offerest Forgiveness* to
6. 14, 15. those who are ready to grant it, for
Jesus Christ's sake forgive me. I repent
unfeignedly of all my Sins, and am
ready to make all just Amends, at least
as far as I am able, to any whom I
have ever injured, whether they be
of

of low or of high Degree, or even the higheſt of all. O! God of all Grace, perfect my Repentance and accept it, and blot out all my Miſdeeds, as thou † engageſt to do unto † *Acts 3.* all thoſe who ſincerely repent of the 19. ſame.

I know, O bleſſed Jeſus! that * *there* * *Acts 4.* is no Name but thine, whereby I can obtain Pardon. And I truſt only to the Fulneſs of thy Merits, and to the Faithfulneſs of thy gracious Promiſes, and to the abundance of my Heavenly Father's Mercy and Loving-Kindneſs, to me a great and miſerable, but an humble, contrite, Penitent Sinner. Forgive them all, O bleſſed Father! Remembring not my Deſervings, but the Pityableneſs of my Weakneſs, and thy dear Son's infinite Merits, and thine own boundleſs Mercies, and moſt precious Promiſes. Let me here have thy Peace, and be admitted hereafter to ſtand for ever in thy Preſence, for our Lord Jeſus Chriſt's ſake, *Amen.*

Our Father, &c.

For

For carrying on this Duty of *Repentance*, the Sick Person may likewise make use of the Prayer for *Profession of Godly Sorrow for Sins*, and of *Resolutions of New Obedience*; and of the *Profession of the Fruits of Repentance*, and the *Conditions of Forgiveness*; and of the *Prayer for Pardon of Sins*, in the Office for *Penitents*. And for comforting and quieting his Conscience, against Fears and Scruples, he may be supplied with *Hymns and Prayers in the Office for Persons troubled in Mind*; all which are in the *Companion to the Penitent*.

II. Prayers

II. *Prayers for an Heart to be Liberal in Alms-Deeds, when any Persons are about to make their Will; or to accompany Repentance at any time, leaving out the Passages within the Hooks [], which particularly refer to their last Wills.*

O Almighty Father! thou gavest me all my Worldly Estate, that I should employ it for the convenient Support of my self and of my Family, and of the Poor and Needy. And when I come to thee, I can have nothing to carry along with me, but a strict account how I have laid it out.

Give me Grace therefore, I earnestly entreat thee, after I have made a wise Provision for my Family out of it, with a free and glad Heart, to give good Portions thereof to the Poor, who are thy Receivers, or to Religious and Pious Uses, that when I can no longer possess my Estate, I may

G

come

come with Joy to give up my account of it; and that when my Worldly Goods can no longer profit me, my good Disposal thereof may, through the Merits of my only Lord and Saviour, Jesus Christ, *Amen.*

2.

AND whatsoever I give to the Poor, or to Pious Uses for thy Sake, give me the Heart, O Lord! to do it with a Good Will, and with a Liberal Hand.

For thou, O my God! hast freely given the whole of this Estate to me; and therefore it is not for me to be narrow and niggardly in these Returns of a small part thereof, which I make to thee. [And these Pious and Charitable Gifts, alas! have been far too few, and too poor and slender, all my life; and therefore I need to supply that Defect, by being more liberal therein at my Death.] And what I thus give out of it, O blessed Jesu! is to thy poor Members, who are all my near Kindred, and Brethren in the Spirit.

Yea, Lord! * by such Acts of Mer- * Prov.

cy, I know that Iniquity is purged, 16.6.
and by this use † of the Mammon of † Luke
Unrighteousness, I may make my self 16.9.
Friends in thy Presence. And the Poors
Prayers and Thanksgivings, for any
Relief or Comfort which they have
received by my means, may heap
Blessings on my head whilst I live,
and help much to recommend me to
thy Mercy and gracious Acceptance
when I die.

So that these Gifts to them, O blef-
fed Lord! are the truest way I have
of giving to my self, and are much
more for my own Relief, than for
theirs. And I do, and will look upon
them, as a * laying up Treasure for my * Mat. 6.
self in Heaven, and making a Return 22.
of my Wealth for my own use and be-
hoof in another Life. And reckon,
that what I wisely give in this kind, I
take and carry away with me, to stand
me in stead in the most needful time of
thy Mercy, through Jesus Christ my
Lord, and only Saviour, Amen.

3. *A Prayer at the Oblation, or giving of our Alms; or on allotting any Sums to charitable or Pious Uses.*

O Blessed Lord! I humbly intreat thee graciously to accept of this poor Return of the Worldly Substance, which thou hast committed unto me. I offer it to thee, for the use of thy poor Members, whom I look upon as my poor Brethren. I offer it with an Heart, that is truly sorrowful for all my Sins, and thankful for all thy Mercies; that seeks Acceptance for it, only for the sake of thy Son's Merits, and from thy mere Grace and Favour; and that is ashamed for its having made the Offering no sooner, and now for offering no more.

And all my Alms and Repentance, I present and put into thy Hands, O Holy Jesu! in the Communion of Saints, and in the Unity of thy Holy Church, which is *thy Body*, and *thy Spouse*, and whereto thou hast given the precious Promises of Grace and Pardon, and Eternal Life.

* Col. 1.
18.

† 2 Cor.

11. 2.

& Eph.

c. 23, 24,

25, 32.

O Father! in the Unity of this Body, let me find Mercy. And accept mine Alms as an Oblation of a sweet Savour, and fupply and perfect all my Wants, and purge away all my Sins, through the Merits of my only Saviour and Redeemer Jesus Chrift, *Amen.*

Our Father which art, &c.

III. Prayers for Trust in God in Sicknefs.

I.

O Almighty Lord! under all my Weaknefs and Pains of Body, and uncertain Prospects, for my felf, and for my Family, I trust [intirely] to thee, who haft Goodnefs enough to pity us, and Power enough to help and deliver us.

I trust in thee, O my dear God! who haft been my Refuge and Defence in many Troubles, and art ftill ready to be fo in more; who inviteft us moft lovingly, to * *caft all our Cares* * 1 Per. upon thee, and haft promifed to take 5. 7. care of us; who loveft to be trusted, and † *never faileft them who trust in thee.* † Ps. 9. 10. & 34. 22. I trust to thy Wisdom, to chufe for me

G 3

better

better than I can chuſe for my ſelf. I
 truſt to thy Power to help and ſupport
 me, where I am weak, and without
 Strength to help and ſupport my ſelf.
 And I truſt to thy Love and Fatherly
 Care, to deal out all my Sorrows with
 Tenderneſs, and to turn them all to
 my good and greater Comfort in the
 end.

For I believe and know, O gracious
 * Jer. 30. Lord! that * *thou wilt correct me in mea-*
 11. *ſure,* and conſider not what my Sins
 do deſerve, but what my Weakneſs
 † Hab. 3.2 can bear. I believe that † *thou wilt re-*
member Mercy in my Correſtions, and
 † Ps. 112. ſtill * *make light to ariſe up to me out of*
 4 *Darkneſs,* and daily relieve my Sor-
 rows with thy manifold and moſt ſea-
 † Ps. 103. ſonable Favours. I believe that † *thou*
 9. *wilt not keep Anger* for ever, but in due
 time wilt abate my Pains and Trou-
 bles; or, if that be good for me, and
 for thy Glory, perfectly remove them;
 however, in the end, that thou wilt
 change them all into Everlaſting Reſt
 and Joy with thee, through Jeſus Chriſt
 my Lord, *Amen.*

2. For Trust, against the Torment, and
Distraction of Fears.

AND since under all my Sorrows and Uncertainties, thou art my Stay and Confidence, Lord keep me easy and quiet within my self. I have cast all my Cares upon thee, and therefore they should not any longer be troublesome, or distracting unto me. I have put my self into thy hands, and thou hast promised to take care of me; and therefore I ought to rest assured, that all is certainly for my good, and is most wisely and kindly ordered, which befalls me.

O! then, that I be not disquieted with fear of Evil, since none can happen unto me without thy leave. That I be not troubled at the Helplessness of those I am to leave behind me, because I leave thee to take care of them. Nor frightened with the Approach of Pains, because thou art to set bounds to them. Nor with any evil Tydings, or Alarm of Dangers, because thou art to govern them. Yea, that I be not terrified, † *though I walk through the shadow* † Ps. 23. 4. of Death, because Life and Death are

both in thy hands. Nor even in Death it self, because thou wilt most graciously support me in my Death, and make it the Gate to Everlasting Life, through Jesus Christ my Lord, *Amen.*

3. For Trust, *against Dejection of Spirit, and Despondency.*

AND since I rest upon thee as my Rock and Stay, and have thy Strength to trust to, let me not sink under my Burthen, O Lord! by Dejection and Faintness of Spirit. For no Burthen is so heavy upon me, but thou canst and wilt support me under it, and in thy due time, which is always my best time, deliver me from it.

Thou hast promised, O my God!

† 1 Cor. † not to lay more upon me, than thou wilt
10. 13. enable me to bear. And thou, Holy
* Heb. 4. Jesu! * art touched with the Sense of our
15.

Infirmities, and wilt inflict no more than thou knowest is proportionable to my Weakness. Thou hast *born them in thy self*, and wilt tenderly consider them in thy Members. Thou wilt not continue my Smart, till I have quite lost my Patience. Nor send me Pains and Sorrows, without Supports and
Suc-

Succours. And thou dost send, and wilt send, no Evil upon me, but what I need, or what is for my Good, and what thou wilt take off when it has wrought thy gracious Purposes, and served my Necessities.

And therefore when my Pains or Distresses are hardest upon me, let me not think or say, that I cannot endure them. For thou, Lord ! knowest better what I can endure, than I do. And when I come to it, by thy help I shall find my self able to endure more than I thought I could. And if thou hadst not known me strong enough thro' thy Grace to endure them, thou wouldest not have put me to endure them. And even now, thou wilt either remove, or mitigate the same, when I can abide no more.

Instead of concluding then, that I can bear them no longer, give me Grace, O Father ! to set my self resolutely to bear them the best I can. And firmly to believe, that thou mercifully considerest what I can bear, and wilt shew thy Grace is strong where my Flesh is weak, and wilt be sure to support me at present, and to

ease and deliver me at last, through the Merits of my dearest Lord and Saviour Jesus Christ, *Amen.*

4. For Trust, *against Suspiciousness, and finding Fault.*

Since I wholly commit and trust my self to thee, O my God! let me constantly think well of all that thou doest for me, and sendest upon me. Let me not think ill of it, because I cannot think ill of thee; nor fall to tax it, either with Unfitness, or Unkindness, or once suspect any therein, because it is ordered by thee, who canst not order amiss, and who in all these things hast not less Love and Goodness, but only more Wisdom to allot and order for me, than I have to order for my self. Yea, where things are hardest to be accounted for, make me still think well of them, and believe firmly that thou seest good and kind Reasons for the same, tho' my short-sighted and shallow Understanding can see none.

And therefore, O Father! when things are hardest upon me in my Condition, my Reverence and Confidence
in

in thee, shall be stronger than my Mistrust of them, and by thy Grace I will answer all my own Objections against them, by considering they are of thy chusing. And whether any Evils are sent upon me, or any Comforts are delayed, and withheld from me, I will believe still that all is as it should be, and will turn to good in the end, because all is done by thee, who lovest me, and hast promised to keep me under thy tender Care at present, and to receive me to thy Blessed Self at last, through the Merits of my dearest Lord and Saviour Jesus Christ, *Amen.*

5. For Trust, for Deliverance out of Sickness or Afflictions.

Lord ! I trust to thee, who sendest all these Sorrows upon me, to take them off again. I trust to thee to take them off, because thou ** takest * Lam. 3.* no delight in the Pain of thy Servants ; 33. yea, because thou art of great Pity, and art *† touched with a sense of our Sufferings ;* because ** our Fathers trusted in* ^{15.} thee, and were holpen ; because I my ** Ps. 22. 4.* self have [always hitherto] trusted in thee,

thee, and thou hast still delivered me;
 † Ps. 50. and because thou hast promised † in
 15. the day of Trouble, to deliver those that
 call upon thee, that they may glorify
 thee.

And now, O my God! let thy
 Word be verified unto thy Servant,
 * Ps. 119. and * let me not be ashamed, or Disap-
 116. pointed of my Hope. I trust and de-
 pend on thee, do not thou fail, or
 forsake me. Leave me not under
 † Ps. 90. my Troubles, but relieve and † com-
 15. fort me, according to the days wherein
 thou hast afflicted me; and turn my
 Mourning into Joy, that they who
 love thee may see it, and learn there-
 by to praise thy Mercy, and to put
 their Trust in the same, through Je-
 sus Christ our Lord, Amen.

6. Prayers of Sick or Dying Persons,
for Trusting God with their Friends
or Kindred.

I.

LOrd ! if thou seeft fit to call me
home to thy felf by this Sicknefs,
when I am taken from my Wife and
Children, and from thofe who under
thee depend on me, give them Grace,
I earneftly intreat thee to betake
themselves to thee.

I commit them to thee, O God !
of Mercy and Truth, for they are
thine ; and † *with thee the Fatherlefs* † *Hof. 14.*
find Mercy. Yea, † *thou art the Father* 3.
of the Fatherlefs, and the Judge of the † *Pf. 68.5.*
Widows, and wilt shew thy felf † *mighty* † *Prov. 23*
to plead their caufe. And my Heart is 10, 11.
at eafe, to have them lodged in thy
Care, where they are infinitely fafer,
and will be infinitely happier and
better provided for, than ever they
could be in mine, or in any others
without thine. I freely commit them
to it, O blessed Lord ! having my
felf always found the Bleffing of be-
ing

ing under it, and of Trusting to it. And I beg no greater Blessing for them, than that they may ever have thy good Providence for their Inheritance in this World, and thy Peace for their Portion in the World to come, for Jesus Christ's sake, *Amen.*

2.

[When I am gone] O my dear

This Prayer may be used by the Widows and Orphans themselves, omitting the words within the hooks [] and putting *we* for *they*, *ours* for *theirs*, *us* for *them*, *our* for *their*, *are* for *am*, &c.

God! they are thrown upon thee, who art the Husband of the Widow, and the Father of the Fatherless. And, Lord! as thou art their Father, provide against all their Wants, and protect them from all Wrongs. Supply to them by thy kind Pro-

vidence, what they want in outward helps. And altho' they have none to counsel them, where they are unskilful and unexperienced; nor to right them, where they are injured; nor to furnish and supply them, where they are unprovided: yet will thy Spirit be the best Guide, and thy Care, and thy Blessing will abundantly make up all.

[† At

[† At my Departure] O Father!
 they are bereft of their
 Earthly Stay. But thou art better than Friend or Husband, or Father or Mother: Yea, than all other Supports put together. O! then, do not thou leave them, but when † [I] am gone, stay thou ſtill with them. And be thou to them, whatſoever I would be, and more than I could be, if I were ſtill employ'd by thee to take care of them.

† Now thou haſt taken away our, &c.
 Naming the Relative.

† They, when the Widows, &c. uſe this Prayer.

And enable them evermore to place their Love and Delight in thee, and to fix their Trust and Confidence in thy Mercy. O! that thy Will and Honour may always be their Care, that ſo their Needs and Welfare may always be thine. And keep them from polluting themſelves with any things, which may forfeit thy Fatherly Care and Providence, and cry louder againſt them, than their deſtitute Circumſtances do for them. Train them up, good Lord! ſtedfaſtly in thy Fear, and preſerve them from all the Evils and Temptations of this World, and bring

bring them ſafe at laſt to the Joys and Bleſſedneſs of that to come, for Jeſus Chriſt's ſake, *Amen.*

6. *Another Prayer for the Widows and Orphans, &c. for Truſting God with themſelves.*

O Bleſſed Lord! the more we are bereaved of other Supports, the more do thou ſtrengthen our Faith and Confidence in thy ſelf. Make us know, that we can never be deſtitute, whiſt we have thee to take care of us;

When this Prayer is uſed by *one* alone, put *I* for *we*, *me* for *us*, *am* for *are*, *my* for *our*, &c.

and that no Earthly Provision is, or can be ſo good to us, as being intituled to thy good Providence.

For it is thy Goodneſs, O dear God! that ſupplies and ſupports us by any Earthly Friends. They are only Means of thy Providence, and Inſtruments whereby thou takeſt care of us. And thy good Providence, which ſends us Comforts, or Supplies by them, when it removes them, can and will find out other ways, and do
the

the ſame without them. So that we are never without Friends and faithful Helpers, whiſt we have thee to ſtand by us.

And thou, Holy Father, ſtill remaineſt, and thy Mercy is ſtill the ſame; altho' † this moſt dear and † Here deſired Means of conveying the Bleſſed Effects thereof upon us, is withdrawn. Yea, thou art nearer to us, Relative. and more concern'd to help and provide for us, now † they are gone. † Or He O! then, that we may look up unto thee, more than unto them; and reſt our Hearts more on thy ſtaying with us, than on theirs. And that being taken off from Earthly Dependancies, we may now depend more entirely upon thy Promiſes, and place our chiefeſt Security and Comfort in thy Love, through Jeſus Chriſt our Lord, Amen.

Our Father, &c.

IV. *Prayers for Faith in God's Promises, under Sickness.*

I.

O Almighty Lord! who relievest our Weakness by the Belief and Hope of thy Promises, under all my Weariness I take Comfort, and amidst all my Temptations I rest my Soul upon thy Word.

For under the load and guilt of my Sins, I trust to the Blood of Jesus, and to thy sure Promises of Forgiveness upon our true Repentance. And under the Sense of their Strength, and of my own Weakness, I trust to the Promises of thy Spirit and Grace. And amidst all the Decays and Miseries of this mortal Body, I trust to thy sure Promises of Immortality.

I trust to thy Promises, **O** Father! to be with me in all my Sickneses and Sorrows, to temper my Afflictions to my Infirmities, and to give me Strength in Proportion to my Needs, to ease and rid me of my Pains, or to support me under them whilst I live, and to turn them all to my advantage in the end, and to receive me to thy self

self when I die, for my dearest Lord
and Saviour Jesus Christ's sake, *Amen.*

2.

AND Lord, let not the Adversary
shake my Faith of these graci-
ous Promises, nor let my own Weak-
ness ever betray me once to doubt of
them. For thou art true, and canst
not deceive us. Thou art † *the faith-† Deut. 7.*
ful God, who keepest Covenant and Mer-
cy for ever. Thy † Promises are all Yea † 2 Cor. 1.
and Amen. And † thy Word is tryed, † 2 Sam.
and is a sure Buckler to all who trust to 20. 31.
it. Even when we think thee far off,
thou art near at hand to us ; and re-
membrest our Sorrows, and thine own
Promises, when we fancy thou hast
forgot them.

O! then, that I may trust to thy
Word, which shall surely be verified
in its time. And keep stedfastly in the
Expectation, that all these Mercies
shall be made good unto thy Servant,
and patient in waiting till thou graci-
ously and plentifully fulfillest the same,
for Jesus Christ's sake, *Amen.*

Our Father, &c.

V.

*V. Prayers for Resignation to the Will
of God under Sicknes.*

O Almighty and most merciful God! my Sorrows are great, and my Flesh is weak and sore wearied; but I am willing to bear them, because they are of thy sending. Since thou thinkest them fit for me, O my God! I will think them so too, and will find no fault therewith, nor think another State were better for me. I humbly yield to thy Wisdom, and prefer thy Will before mine own. I am content to bear what thou pleasest, and to be eased of my Burthen when thou pleasest. And desire not only silently to suffer thy Will, but in my Will and Heart to be truly reconciled and consenting to it, and to see thy Love and my own Benefit in my Chastisement, which is sent for my Good, and will work Good for me in the end, through Jesus Christ my Lord,
Amen.

2.

AND therefore in all that doth,
or shall befall me in this Sick-
ness, thy Will, O blessed Lord! be
done. Thy Will be done, because it
is thine; and because thou art my
Father, and nothing can come to me
from thee, but what is very agreea-
ble with a Father's Tenderneſs and
Affection.

Thy will be done, because thou
knowest best what to chuse for me;
and because I am well assured, that to
refer all my matters to thy Choice, is
the best care I can take for my self.
For in thy Choice, thou hast not less
Kindness, but only more Knowledge,
Care and Providence, than I can have
in chusing for my self.

For as for me, O my God! I know
that I am ignorant, and whilst I live
in this World, shall be ignorant, what
things thereof, or what States and
Conditions therein, are most desire-
able for my self, or for my Friends.
I am foolish in my Wishes, too oft
opposing that which is most safe for
me, and which is fit, or it may be
needful to do me good; and as often
coveting

coveting that which is full of Danger, and like to do me hurt. And therefore I renounce my own Will, which is blind and foolish, and which if I could have it, would too often be to my Sorrow and Prejudice.

And instead of that, I refer my self wholly to be guided and disposed of by thine, which never errs, and is always for my real Welfare and Advantage. And my desire is, not that my foolish Wishes, but that thy unerring Wisdom may at all times prescribe me and mine our Portion. I trust to thine All-seeing Eye, to direct what is best; and to thy Fatherly Love and Care, to allot it for us. And where I do not see how any Orderings of thine, should work for mine or for my Families, or Friends Good; yet, Lord, I will believe that thou doest, and that all is both wisely and kindly appointed for us, because it is

thy doing, who † bringest Light out of
 † 2 Cor. 4. 6. Darknes, and Comforts out of Cro-
 † Ps. 112. ses, and makest † all things work to-
 4. gether for good to those that love thee,
 Rom. 8. through Jesus Christ our Lord, Amen.
 28.

3.

SEnd then, O Father ! what thou pleaſeſt upon me, for thou wilt ſend nothing, but what is moſt fit for me. I heartily ſubmit my ſelf to thy Pleaſure, for it is always a good Pleaſure. I wait thy time, for it is always the beſt time. I know not what things to deſire in this caſe for my ſelf, nor when to deſire them. But my Safety is, that I am in thy hands, and that there I deſire to be, and to have thy Love and Wiſdom chuſe for me. And that I am willing to receive my Mercies and Comforts from thee, not when I fancy, but when thou ſeeſt they will moſt ſerve and glorify thee, and benefit me, through Jeſus Chriſt my Lord,
Amen.

4.

Under my Weakneſs, O merciful God ! I pour out my Complaints before thee ; and when I am moſt preſſed by my Pains and Sorrows, I am moſt earneſt and importunate in my Deſires of Eaſe. And thou, who knoweſt our Frame, and pitiest our Infirmities, alloweſt me to be ſo. But amidſt all theſe Cravings and Importunities to
have

have my own Will, O gracious Father ! I desire above all things still to be entirely resigned to thine.

For when my Heart desires Ease, or Deliverance, it is with Submission. When I ask the same, according to my desire ; I leave thee, O my dear God ! to order for me, and to answer me according to thy most wise and good Pleasure. Yea, where my Pains and Sorrows are most pressing, and I am most earnest and importunate in asking and desiring ; yet even there would I by no means prescribe to thy Wisdom, nor seem to doubt of thy Love.

For I trust assuredly, O Father ! to thy indulgent Care and sure Promises, of tempering my Troubles to my Weakness, and of giving me all needful Supports under them, and of turning all to my Comfort and Advantage in thy due time. And I leave thee still to do me good, by such ways, not as I fancy, but as thou seeest best for me, and most fit to make me sure of thine everlasting Mercy, through Jesus Christ my blessed Lord and Saviour, Amen.

Our Father, &c.

VI. *Prayers for Thankfulness under Sickness.*

I.

O Almighty and most merciful God! though I am compassed about with Weaknesses and Sorrows, yet I have no cause at all to complain of thee, but have still enough to thank thee for, and to speak well of thy Name. And by thy Grace I will not overlook the endearing Mercies which I have, out of Discontentedness for others which I have not; nor quarrel with those which are still left me, because others are taken away. For the least of those I have, O Lord! is abundantly better than I deserve. And instead of being ungratefully angry for those which I have now lost, I most humbly and heartily thank thee, that I was allowed to have them, and enjoy them at all and that I lost them no sooner.

Yea, and even as for my Sorrows themselves, O my dear God! I do not only own thy Justice, but reverence thy Wisdom, and acknowledge thy Goodness to me therein. I receive

H

my

my Chastisements as thy Favours, and as Tokens of thy Love, and Means of my own Happiness, which come to do me good against my Will, and to lead me through the Valley of Tears, to the happy Regions of everlasting Rest and Bliss. And though Affliction it self † *is not joyous*, yet the Sense of thy Love and of my Benefit are joyous, and to be received not with Complaints, but with Thanksgivings.

† Heb. 12.
11.

Lord! † *my Spirit is willing, but my Flesh is weak.* But let thy Grace be the Support of my Weakness, and the Finisher of my Willingness. And let the Sense of thy Love, and the Hopes of thy Promises, drown the Sense of my Sorrows, and fill my Heart and Tongue with Thanks and Praise to thee, through Jesus Christ my Lord, Amen.

† Mat.
26. 41.

2.

I Bless thee, O Father! for all the manifold and great Mercies, vouchsafed to me under my Sickness. For my Affliction is infinitely less than I have deserved. And thou dost not send it upon me, till I need it. And when thou sendest it, it is all to do me good.

And

And in doing me Good this way,
O Lord ! thou doest in great Mercy
pity my Weakness, and provide for it.
For 'tis thy Mercy, that lays not too
much upon me. 'Tis thy Mercy, that
I am brought down by degrees, and
am † *not consumed suddenly.* 'Tis thy † *Lam. 3.*
Mercy, that thou wast not soon, nor 22.
wilt be long angry with me. 'Tis
thy Mercy, that † *makes my Bed in my* † *Pf. 41.*
Sickness ; that considereth my Weak-
ness, and supporteth me ; and con-
sidereth my Pains, and shortneth them,
and always in due time gives me Ease,
or Intermission from them. 'Tis thy
Mercy, O dear God ! that ordereth
Comforts for me continually, to
sweeten my Distresses to me ; and
that makes thee still to be most near
unto me at those times, when I stand
most in need of thee.

So that although I am sick, O my
God ! yet I am not forsaken. For
bless'd be thy Name, my Grievs are
no. beyond measure, and my Bur-
then is not without Help, nor my
Sufferings without Hope and Com-
fort, wherewith in thine abundant
Mercy thou daily temperest them,

260 *Prayers for Thankfulness under Sickness.*
and sustaineſt me, through Jeſus Chriſt
my Lord, *Amen.*

3.
I Bleſs thee, O moſt gracious Lord!
for ſending this Sickness upon
me, which thou ſendeſt to ſhew thy
Love and Care of me, and to do me
good. For if my Body were not ſick,
thou ſeeſt my Soul would be ſick.
Yea, alas! it has been [very] ſick,
and this Sickness of my Body comes
to cure it.

For in thus Correcting me when I
had gone aſtray, thou art putting an
end, O God! to my Wandring. Thou
† *Job* 36. ſendeſt theſe Sortows, † *to open my*
10. *Ears to Discipline* when Mercies would
not open them, and to reclaim me
and ſet me in the way of Pardon. So
that this dealing ſhews, that thou haſt
not rejected me, as an Outcaſt or
Alien; but ſtill lookeſt upon me with
† *Heb.* 12. Thoughts of Mercy, and † *treat. me*
7. *as a Son.*

And bleſſed be thy Mercy, O Fa-
ther of Mercies, which by theſe
Pains and Sorrows of my Body, haſt
given my Spirit reſt from the Wear-
ſome

some Importunity and Sollicitations, of Lust and Envy. Blessed be thou, who hast thereby dull'd the edge of my covetous Desires, and laid asleep my Worldly Cares, and brought down my ambitious and aspiring Thoughts, and humbled Self-conceit, by shewing me that I am but Sin and Folly, Dust and Misery. Blessed be thou, who hast thereby call'd me off from *incumbring* my self † *with many things*, † Luke 10. 41, 42. which now I see cannot profit me, to mind *the one thing necessary*; and from minding Worldly Vanities, to spend my Thoughts upon thy Laws and Promises; and from placing my Confidence in my self, to place it only and wholly in thee.

And since my Sicknefs, doth thus shew me thy Love, and cure my Spirit, and further my Felicity, it shall please me, O God! when it pains me. And I will confess to thy Glory of thy Truth and Goodness, *that † thou † Ps. 119. out of very Faithfulness, hast caused me to be troubled*, even because I need it, and because by thy Grace I shall receive much benefit by it, through my blessed Lord and Saviour Jesus Christ, Amen.

4.

I Bleſs thee, O Lord! for all the innumerable Mercies which I have received from thee moſt bountifully and ſeaſonably, in all States and Conditions of my Life, and through all the days and years of it. And for that I have long received Good at thy hands, before I am brought now to receive Evil. I owe thee infinite Thanks for a Life of Health, before this Confinement to my Bed of Sickneſs; and for the long and ſweet reliſh I have had of Worldly Comforts, before my Diſeaſe rendred them unſavory.

And my preſent Pains and Sorrows, O my God! do not make me forget thy paſt or preſent Mercies, nor go about to leſſen them nor ſhall they by thy Grace, ever make me out of Humour with thee, or unthankful for them. Yea, inſtead of giving thee leſs Thanks for them, by reaſon of this change of my Condition, I will give thee more, becauſe my preſent want of them has taught me better how to prize and value them.

And

And I do Bless, and I will † Bless thee † Job 1:
Lord that gave, and Bless him still af-^{21.}
ter he has taken away. I bless thee,
for that I still enjoy much Good; and
cannot in the least blame thee, that
I have some Evil; but thank thee a-
bundantly that I have no more. And
above all, that under all my present
Misery, I am comforted with the
Sense of thy Love, and with the
blessed Hopes of Everlasting Peace
and Joy, through Jesus Christ my
Lord, Amen.

VII. *Prayers for Patience under
Sicknefs.*

I.

A General Prayer for Patience.

O Merciful Lord! now I am cal-
led to the State of Sicknefs,
which is a Trial of Patience, give me
Grace to shew Patience under the
same, that is not to be wearied, and
cannot be reproved.

Enable me, O Father! to shew a quiet and composed Patience, that is without tumult of troubled Thoughts, and discontented Passions. A submissive and resigned Patience, that is without Reluctance to thy Will, or Rebellious Murmurings. A Patience of Hope, that doth not sink under my Burthens, nor is driven by the Smart of my Pains, to mistrust thy Love, or Care, or gracious Promises. And a Thankful Patience, that continues sensible of my Comforts and Supports, as well as of my Sickneses; and that owns all my present Sufferings to be far below my Deserts, and all my past and present Mercies to be infinitely above them.

And make me perfect, O my God! in this Patience. Let me tarry thy leisure, and not be hasty. Let me wait on thee, and not grow weary. But bear all, whilst I have any thing to bear, in comfortable hopes of thy Strength to support my present Weakness, and of thy Mercy to ease and deliver me at last, either by a more healthful Life, or by an happy Death, through the Mediation of Jesus Christ my Lord, *Amen.*

2. For Patience without Reluctance, or
Disquietness.

Lord ! I humble my self under thy mighty Hand, and submit to thy Visitation. I submit my self willingly, and will not strive, or make Resistance. I kiss the Rod, instead of Quarrelling with it, and † accept of it quietly, as † Lev. 26. of the punishment of mine Iniquities ; yea, 41. thankfully, as of the Restorer of mine Innocence.

And in this Patience, O Holy Father, do thou still continue and preserve my Spirit, composed and quiet, and easy to my self. Since it is thy Will thus to afflict me, bow my Will to thine, and make me willing to bear it. And bearing it willingly, let it not anger or discontent me. Yea, O my God ! I trust to thee, to lay no more upon me than I can bear : O ! let that Trust keep me, without Fears and Distractions under my Burthens. I bear only what I most justly deserve, O ! let that stop me from complaining. Nay, I bear infinitely less than I have deserved, and still enjoy abundance

dance of Mercies after I have deserved to lose all: O! then let me not fall to accuse thee for thine Afflictions, but rather to accuse my self for my evil Deserts, and to thank thee for my most undeserved Comforts.

Set a Watch upon my Tongue therefore, O righteous Lord! and suffer it not to vent it self in any fretful or froward Speeches; nor to make my Sufferings seem bigger, or my Comforts and Supports seem fewer, or thy most tender and undeserved Mercies to me in my Distress, seem less than they really are. But if the painful Agitation of my Spirits must issue out in Cries, Lord! let my Cries be, not at all to accuse, but only to justify thy Visitations, and to express my own Sorrows, and implore thy Mercy, and seek Help from thy Grace, through our Lord Jesus Christ, *Amen.*

3. *For Patience without Dejection of Spirit, and without Hastinefs for ease.*

AND help me, O! Almighty God, to bear my Load without being cast down. For whatever my Burthen be, I have thee for my support, and therefore should not faint, or sink under it. Thy sure Promises are my Confidence, and thy Almighty power is my defence; O! then let not any Greatness of my Tryals, or Sense of my own weakness, make me afraid.

And give me long Patience in bearing and waiting, O! my God, if my relief from thee doth not come suddenly. And let me not foolishly prescribe to thee, by what means, or Medicines thou shalt ease me under my Maladies, or deliver me from them, or at what time thou shalt do it. For 'tis more than enough for me, if I may be allowed to have these Mercies at all, tho' by any means, or at any time: and it is always best for me, if I may be allowed to have them in thy way, and at thy time. Thou knowest

knowest best how to succour and save me, and when it will most sensibly affect me, and serve thee.

Oh! then, that I may fix no times of ease to my self, but expect them from thee. That I may tarry t. y leisure, and not think thee long. That I may Patiently abide, if thou delayest, and not mistrust thee. Yea, Patiently abide always, and not grow weary; but still think with my self, *yet a little while*, and he will shew forth his Mercies, and fulfil his Promises, and I shall find the ease and deliverance which my wearied Flesh desires, in the exchange of my Sicknes, either for the Comforts of health, or for the rest and joys of Paradise; thro' my dearest Lord and Saviour Jesus Christ, *Amen.*

4. *For Patience with Friends, and Attendants.*

I.

AND together with his Patience towards thee, give me Patience, O! merciful Lord, towards all those, who friendly, or charitably minister to me, and attend about me..

Keep

Keep me from being humorfome, and shewing Crofsness to their good Counfels ; or from being causelessly angry, and Exceptious, against their kind Services. And if any evil Accidents, or Indiscretions happen, let me not fall unquietly to aggravate them, or burst out into any passionate or opprobrious words thereupon.

But enable me always, O! Father, to shew my self pleased, and obliged, with the least kindness, which they do for me, or about me ; and to interpret all mis-chances favourably ; and to pass over things with Ease and Gentleness, which are not done for me to my desire. And on all occasions, to make it my study, to give them no more trouble than needs to help me, nor any cause to repent of their officious care, or to grudge at what they do for me : which, as I receive with Thankfulness, so I humbly beseech thee in thy goodness, most mercifully to repay to them and theirs, for Jesus Christ's sake, *Amen.*

2.

AND, Lord! let me ever bethink my self, that my own Pains and Weaknesses will keep me troublesome to my self; and that whilst I am so, I am in no good Disposition to be pleased with others, altho' what they do for me be really fit to please me; were I in a Temper to be pleased with it as I ought to be. And that 'tis very hard, even for a discreet and kind Care, to do all things acceptably to a pained and sickly Body. And therefore, that I ought to take all well, and not to quarrel with what they do for me, which is always well meant and done kindly; yea, and it may be wisely too, tho' it happens not to hit with my diseased Fancy.

Oh! then, Holy Father, that I may consider upon every occasion of offence with them, that at the best I am very troublesome to them. And that all they do for me, is out of kindness, which should be kindly taken. That much of it is pure Charity, which in this Estate I cannot recompence to them, by taking their troubles upon me, as they do mine upon them. And
that

that it is a ſmall thing, to return Good-will and hearty thanks, where I have nothing better to repay : And to be pleaſed with their love and kindneſs, tho' I am not eaſed by their Performance : And to ſtudy to pleaſe them with my kind acceptance, who have no other aim, than to oblige and eaſe me by their friendly and charitable Offices, and when they can do no more for me themſelves, to ſeek to thee for the reſt, and recommend me by their Prayers to thy help and mercy, thro' Jeſus Chriſt our Lord, *Amen.*

g. For Patience with one's ſelf, and with the Heavineſs and Brokenneſs of one's own Spirit under Sickneſs.

O Moſt Gracious God ! when I am moſt burthen'd with my heavy Load of Pains and Weakneſſes, gi^{ve} me Grace, I humbly intreat thee, to gather up what thoughts and powers I have left, and to employ them all to bear it Patiently. And when I am a little more at eaſe, let me be ſure to praife thee for the eaſe I find,
and.

and to improve my ease and return thee Thanks, in a tribute of Godly Prayers, and of holy thoughts and Meditations.

Make me look upon my Prayers, O! Lord, as my surest support, and as my best Employment. And enable me always, to be glad of any helps in them, and of any ease and leisure for them, and to be sincerely careful then to put them up to the best I can.

But when I do this the best I can, let me not fear that it will offend thee, or endanger me, because in this State of Pain and Sicknes I can do it no better. For my Bodily indispositions, and my troubled Fancy, and broken Thoughts, O! my God, are part of my Disease, wherewith thou tryest my Patience. And as thou expectest from me, that I should bear with them, as with an affliction of thy sending, so thou wilt Graciously bear with them too, for our Blessed Lord and Saviour Jesus Christ's sake,
Amen.

2.

FOR thou, O! merciful God, considerest our State, and makest all just and reasonable allowances for the weak-

weaknefs of it. And therefore thou wilt not exact of me to feek to thee, with the Vigour and ftrength of healthy Faculties, or with fuch uninterrupted continuance and attendance as requires the fame, after thou haft taken my health and ftrength away.

But thou doft, and wilt accept, O! Gracious Lord, of a feeble Prayer, from a faint and feeble Spirit: and of a fhort one, from mistaken, broken thoughts, which is foon fpent and wearied, and cannot attend to any thing long. Nay, thou Graciously accepteft, even of a Sigh, or a Groan, of a devout Wifh, or of a fudden Breathing, and fhort Act of holy Love, or of humble Refignation, of Faith, or of Patience, when the Decays and Drowfinefs of a Spirit almoft fpent and ready to faint, will fuffer us to put up nothing elfe.

Oh! then that I may bear with my felf, and with the feeblenefs and faintnefs of my own Spirit, in my religious Services under my Sicknefs. And when I am moft languid and livelefs in any fpiritual Acts, make me remember, that 'tis thy Blessed Will, to
fend

send this State of weakness upon me. And that all the while I am bearing thy Will patiently, I am pleasing thee: and that every moment's Resignation of my Will thereto, is an holy Offering. Let me consider, that I recommend my self to thee, by the patience of hope, and by meek Suffering, when I have no strength left to do it by Labour and Action. Nay, that in the height of my Disability, even my weakness, and Bodily indispositions are vocal for me, and move thy Pity, which in thy due time will give me Ease and Deliverance from them, and Graciously allow for my Faintness and accept of my poor Services under the same, thro' the Merits of our most Blessed Lord and Saviour Jesus Christ, *Amen.*

6. A Prayer for the helps to Patience.

O! Blessed Lord, under all my Grief and Misery, help me. I humbly and earnestly beseech thee, to all those good Dispositions, and wise Thoughts and Considerations, which may make it easie to me.

Keep

Keep me humble, O! God, and I shall quietly stoop to my Burthen, and not complain. Teach me to deny my self, and my own desires, and I shall contentedly bear my Cross. Let me have hope in thee as an Anchor of rest, and keep me from doubting of thy Love, and from mistrusting thy Grace and sure Promises, and I shall bear up under my Load, yea, bear up with Comfort, and in thy due time see an happy end thereof. Give me Peace in my own mind, and I shall be the stronger to endure the troubles of this World; and thy Comforts in my Soul, shall support and defend me, against all the Storms and Tumults that are raised in my Body.

And, Lord! let me not stand to reckon up my Sorrows after they are past, and to renew them to my Self by calling them over again in a painful Remembrance. Especially, let me not aggravate them to my Self, by envious Reflections, and discontented Comparisons with the easier state of others. Nor let me anticipate them by frightful Imaginations
before

before they come, and when by thy Grace they may very likely never come : or any other ways create Sorrows to my ſelf, where really thou doſt not ſend them. But keep me from all ſuch Reflection on them, as ſerves not to reform me, but only to afflict me ; and as tends not to enable me to bear my Pains, but only to give Strength and quickneſs to them, and Feebleneſs and Trouble to my ſelf.

And Grant, O ! Holy Father, that forgetting ſtill what is paſt, I may every moment ſet my ſelf with all my might, to bear what lyes upon me at preſent. And that under the ſame, my thoughts may all buſie themſelves, in juſtifying thy Goodneſs, and Arraigning mine own wickedneſs ; and in caſting about, how I may bear my Affliction patiently and devoutly, and learn obedience thereby, and how I may be comforted under it at preſent, and turn it to my everlaſting eaſe and joy in the end, thro' Jeſus Chriſt my Lord, *Amen.*

7. *Prayers containing Motives to Patience.*

—I.

Lord! make me patient under all I ſuffer, becauſe it is thy doing, and my Deſerving. Make me look upon my Afflictions, as Tokens of thy Love and Care of me, which are not ſent upon me, till they are needful for my Good and for thy Glory, and which though they are troubleſome are yet exceeding whoſome. For they come to keep my Soul from being corrupted, and loſt by Eaſe and Pleaſures; and to cure me of my Errors and Earthly Afflictions, and of my Forgetfulneſs of better things; and to raiſe my Heart to thee, on whom it ſhould always fix, and from whom it ſhould never ſtray.

And keep me ſenſible, O Almighty God! that Impatience doth only double my Diſeaſe. That it makes me troubleſome to others, but moſt of all unto my ſelf. And that it provokes thy Wrath, inſtead of diverting it, and makes more Severity neceſſary to break my Spirit, when leſs will not ſuffice

suffice to bend it to thy Yoke.

Whereas humble Submission to thy Will, O Lord! is the readiest way to have mine own; and my bearing thy Rod with Faith and Patience, and hearkning to the Voice thereof, is the readiest way I can take of hastning on my own Deliverance. For when there is no hindrance thereto from other wise Ends of thy Providence, thou art wont to grow weary of using the Rod, after it has shew'd us our Errors; and art inclined to spare us, when we submit our selves: Not smiting us for any Pleasure and Delight thou takest in the Pains of thy Servants; but to bring down our Spirits, and to purge away our Sins, that we may be fit and duly qualified for thy Love, and for our own everlasting Happiness, through the Merits of our dear Lord and Saviour Jesus Christ, *Amen.*

2.

AND though my Pain and Sickness is hard to be born, O gracious God! yet keep me ever mindful, that there is need of much heat
** in the Furnace, to fine the Gold, and*

* *Eccles.*
 2. 5.

to

to purge away the Dross. That I need to bear some Hardships to prevent worse, and cannot be torn from my Sins, and from thy Wrath, without some Violence. Yea, Lord, that it is a Favour to me, and very desireable, to be visited with these short Pains, which thy Grace and my Patience will turn at last into durable Joys; rather than to be let alone in my Sins, to lie down without Ease or Remedy in Everlasting Torments.

And whilst I am bearing my hard Lot, make me know, O Father! that all thy Promises of Grace and Help in time of need, are sure and steadfast. That thou tenderly considerest my Weakness, both in sending of my Sorrows, and in proportioning of my Succours. That thou hearest all my Groans, and pitiest them, and wilt find a Cure or put an end to them, in thy due time. And that thou art most ready to accept of my humble Repentance to appease thy Wrath, making such Allowances for my Frailty and Forgetfulness, as our Needs do require, and as thine infinite Mercy and Goodness, and thy Gospel Promises do bid us comfortably hope for,
through

through the Merits and Mediation of our only Saviour and Redeemer Jesus Christ, *Amen.*

3.

AND whatever my Hardships and Sorrows be, O God of Patience and of all Consolations! make me consider, that this World is the place of Sorrow and Trouble, whereof all must expect to bear their share. That we need these Embitterments of Life, to reconcile us to the Thoughts of Death, and to awaken our Preparation for it. That Patience is one of the principal Virtues, which we have to learn and exercise whilst we live. And that if the Exercise of it is hard, it will answerably be exceeding happy, and most highly rewarded.

And let me remember moreover, O Lord! that the more Trial we have here of our own Patience, the more Proof we have withal of thy Grace and Faithfulness, and the greater is our Hope of a more abundant Joy and blessed Recompence. And that a little waiting and endurance usually lets us see, how good and gracious thou art, in removing what lies

lies hard upon us: However, that the Rest and Comforts of the next World, will abundantly satisfy and make amends for all.

Yea, and even here, O Lord! let me consider, that Patience under my Burthens makes them lighter, and my Condition better; giving me present Ease in this Life, as well as more abundant Hopes in the Life to come. That 'tis best for thy Will, to take place of mine, and to chuse for me, both whether, and when, and how I shall be eased of them. And that if I struggle against thy Will, I cannot resist it. But by bearing it patiently, I do not only submit to Necessity, but shew an Act of Obedience and Duty, which will please thee, and in the end will far more profit me than my Pains do at present afflict me, through my blessed Lord and Saviour Jesus Christ, *Amen.*

4.

AND grant me Grace, O Lord!
 Always to bear in mind, that I am here but as [†] a Stranger, and that these Decays will carry me home. ^{† 1 Pet. 2. 11.}
 That whilst I am here ^{*} in the Body, ^{2 Cor. 5. 6, 8.}

I

I

I am absent from the Lord, and still as I am leaving my Body, I am hastning to him. And that my poor Soul is now a clogg'd and a close Prisoner in the Flesh; and these Pains and Weaknesses are come to set it free.

And let me remember, O Father! that these Sorrows, which I endure in my passage to Rest and Peace, are common to Men. Nay, they are the Lot of good Men, who are often exercised with a greater measure thereof, because here is all the Place † of
 † Luke 16. 25. *their evil things.* They are not only incident to us, but profitable for us, and the Best have need of them. For
 † Heb. 5. 8 *even the blessed Jesus himself, † though he were a Son, yet learned he Obedience by the things which he suffered.* He bore the Cross before he wore the Crown;
 † 2 Tim. 2. 2. *and we are first † to suffer, that we may also reign with him.*

And I willingly submit to follow, where my blessed Lord has lead the way, and to take Pain and Sorrow in my passage to Everlasting Life and Joy, as he has done before me. Only, O my God! be thou with me, as thou wast with him; and let me have thee for my Support and Com-
 fort

fort under all my Sorrows whilst I live, and for my blessed Portion when I die, through Jesus Christ my Lord, *Amen.*

VIII. *Prayers for Spiritual Improvements by Sickness.*

I.

O Most gracious and merciful God! I receive this Sickness as thy Monitor, to put me upon considering and amending the Errors of my Life, and on making Preparations for my Death.

And let no flattering hopes of Life, O Lord! delay or slacken my Repentance, or keep me from setting my Soul in order. But give me Grace to make use thereof, as if I were sure it would be, what for ought I know it may be, a Sickness unto Death. And therefore let me now begin to repent of all my Sins with that Exactness as he should do who thinks this will be the last time. And to order all my Actions with that Uprightness and holy Care, as befits him who

is going to give an account of them. And to be so perfect in putting on all the Dreffes of a Religious Spirit, as he who expects to have no place afterwards for filling up any Omiffions.

And on my Sick-bed, Holy Father! let Holy Prayers be my Employment and Delight. And make me look on shewing Patience, and exercising Faith, and perfecting Repentance, to be my business, for those remaining moments which I have still to spend on Earth. O! let me have as little to do with Vanity, and as much intercourse with thee my God, and exercise of all Heavenly Thoughts and Virtues, as I can; that being used to that blessed Employment of Beatified Spirits, I may be fit for their Society, and prepared everlastingly to enjoy thee in Glory, through Jesus Christ our Lord, *Amen.*

2.
AND, Lord! do thou, whose Glory it is to bring Good out of Evil, and Light out of Darkness, turn my Sickness, which comes as the Punishment of my Sins, into the Means

of my Obedience. Make it the Instrument of thy Grace to bring me to my self, and to call me off from Sin and Folly, which have been the Parents of all our Pain and Misery. Let it bring Innocence and Watchfulness to my Spirit, and Peace and Comfort therein; and then my Afflictions shall pass for Favours, and I will give thee Thanks and Praise for my Correction.

When it wastes and brings down my Spirits, O Father! cause it also to tame and bring down my Passions, and all violent Motions. In my low Estate, make me meek and lowly. And let the Sense of my Wants and Weakness, cure me of all Self-Confidence, and carry me out wholly to depend on thee. Under the Terrors of thy Power, possess me with holy Awe and Fear. And whilst my Pains make me forgetful of other things, let me not remember the Wrongs I have received, nor be high in Resentments of them.

Let the Dulness also of my Senses, O God! mortify all Carnal Appetites, and the Unsavoryness of all Worldly Vanities, cure me of all inordinate

Fondness for them. O! make my love of Earthly Things, and all my sinful Lusts and Self-esteem to die before me, and let my Sickness kill them, and save my Soul alive.

And grant, O Lord! that the Trouble which I find there is in wanting thy Mercies, may keep me duly sensible of them, and thankful for them, whilst I enjoy them. And let the feeling of these Sorrows in my self, touch me with Pity and Compassion for the Sufferings of others, whensoever I see them exercised therewith.

And make me ever think, O Holy Father! that I get more in being thus made better and wiser by my Afflictions, than in being deliver'd from them: And count nothing so good for me, as to be brought thus to know my self, and to know and serve thee, and to be put in the sure way of obtaining thine Everlasting Mercy through my most blessed Lord and Saviour Jesus Christ, *Amen.*

*2 Cor. 4.
16.

^{3.}
AND if as * *my outward Man decays, my inward Man be thus renewed,* I will bless thy Name, O merci-

merciful God, for the Kindness of these hard Providences, and acknowledge to thy Praise, that *† thou in very † Ps. 119 Faithfulness hast caused me to be troubled. 75.*

For thou givest me better things, than thou takest away. The bringing down my Body, is for the Inrichment of my Soul, which is my better part. And this Smiting and Wounding of my Flesh, is for the Healing and Binding up my Spirit, which is the truest way to do me good.

O! then, that instead of dreading thy Visitation as my Scourge, I may receive it as my Medicine. That I may not repine at its making me weak in Body, but rather rejoyce that it makes me strong in Spirit. And give thee Thanks for thy Kindness, and my Comfort in thy Corrections, which are to make me good, that thou mayest make me happy, and give me Everlasting Rest and Bliss with thee, through **Jesus Christ my Lord, Amen.**

IX. Prayers for the Bodily Needs and Desires of Sick Persons.

1. For Ease, when Sickness grows very painful or troublesome.

I.

LORD, look upon mine Adversity and Misery, which call aloud to thee for Ease. For

These Expressions within the Hooks [] the sick Person must use or omit as he finds they do, or do not suit with his own case.

* Ps. 102. 4, 5.

† Ps. 38. 3, 10.

* Ps. 102. 3.

† Ps. 38. 6.

* Job 7. 3, 4.

[* I am wither'd like Grass, and my Bones will scarce cleave to my Skin. † My heart panteth, and my strength faileth me, and mine Eyes are grown dim. And] there is no Soundness in my Flesh, because of thine Anger, nor rest in my Bones because of my Sin. [Yea, * my Bones are burnt as an Hearth, and] I † go mourning all the day long, and * wearisom nights are appointed to me, and

am full of tossing to and fro unto the dawning of the day.

This

This thou knowest, O my God!
 for † *my Groaning is not hid from thee.* † *Pf. 38.9.*
 O! * *Be not wroth very sore, nor re-* * *If. 64.9.*
member Iniquity for ever. † *Cast me* † *Pf. 71.9.*
not off, when I need most to seek to
thee, nor forsake me when my Strength
faileth me. But hear me, and ease
 me, O Lord! for thou delightest
 in Mercy. Hear me, for I cry unto
 thee, yea I cry unto thee all the day.
 Hear me * *speedily, for I am brought* * *Pf. 79.8.*
very low; and make no long tarry-
ing, for † mine Eyes long sore for thy † *Pf. 119.*
Word, saying, when wilt thou comfort 82.
me? And though my Flesh, and my
 Heart fail me, yet let not thy Mercy,
 and thy Word fail me. For I still
 resign, and trust my self to them;
 and in my greatest Weakness and
 Extremity, thou, O Father! art
 my Strength and my Portion for
 ever, through Jesus Christ my Lord,
Amen.

O ! Most Gracious God, my pains are extreme, and too heavy for me, have pity upon me, and lighten them. † *Correct me in measure*, and consider that I am but a feeble and frail Creature. In * *thine anger remember mercy*, for I humbly submit my self, and return to thee. And O ! Give me that tractableness and ingenuity of Spirit, that will be check'd with a word, and easily call'd off from evil, and will not need any long or sharp methods of correction to reclaim me.

I have waited for thy Relief, O ! Father, give me the comforts of it. † *Ps. 119.* Yea, † *Mine eyes long sore for thy word, and are even wasted away with looking for thy saving health ; let them see it, and be satisfied therewith.* O ! shew me thy mercy, and that soon, for my need thereof is great. And think upon me as concerning thy word, for I trust to it to lay no more upon me than I can bear, and to send me seasonable help and ease at present, and everlasting Rest with thee.

thee in the end, through Jesus Christ
my Lord, *Amen.*

*A Short Prayer on receipt of Ease, or
Abatement of Pain, or Sicknefs.*

I.

Blessed be thy Mercy, O my
God! which pitieth me in my
Misery. * *As a Father pitieth his* * *Pf. 103.*
Children, when they cry out in the 13.
Extremity of their Pain, so hast thou
pitied me. † *Thou hast chastned me* † *Pf. 118.*
fore, but thou hast not given me over 18.
*unto death; * thine Anger is turn'd a-* * *Is. 12. 1.*
way, and thou hast eased and comforted
me.

Lord! my Soul shall love thee,
and sing of thy Mercy. And in my
Distress I will always trust thee, and
not be afraid. For thou art our
Strength whilst we suffer, and our
most merciful Deliverer, when we
are able to bear no more, for our
Blessed Lord and Saviour Jesus Christ's
sake, *Amen.*

2. A

2. *A Prayer for Strength under the same.*

GIVE me strength, O ! Lord, to strive with my Disease, and to bear the weakness of Nature. And strengthen my Spirit, to withstand all its Temptations ; as well as my Body, to bear its Diseases. O ! Enable me to resist the Devil, and to suppress all stirrings of sin and folly. To beat back all motions of corrupt Passion, and not to lose the due Government of my self thro' excess of pain ; but to shew my self mighty thro' thee to bear all patiently, and to fortifie my weakness by a firm Faith and unshaken Trust in thy Grace and sure Promises.

Lord, If I have no strength but my own, every weight will bear me down. But if thou wilt support me, nothing will be too heavy for me, because nothing is too hard for thee.

† 2 Cor.
12. 9.

But † *thy strength will be made perfect in my weakness*, and thy Grace is sure to overcome my Corruptions, and thy Comforts to give me Ease, thro' my most Blessed Lord and Saviour Jesus Christ. *Amen.*

3. A

3. *A Prayer for Deliverance from them.*

Deliver me, O! my God, for I seek unto thee to help me; yea, I seek unto thee early, and continue seeking all the day long. Thou delightest in Mercy, deliver me for thy Mercies sake. Thou hast *promised *Heb. 13. *to be with us, and help us in trouble, 5, 6.*
 † Deliver me for thy Righteousness. Thou † Ps. 31. 1. art Glorious in might to help: our weaknesses, * Deliver me in thy * Ps. 54. 1. strength. Thou hast formerly been my succour, O! be so still. And † our Fathers hoped in thee, and were † Ps. 22. 4. delivered; let not my hope in thee perish, or be put to shame, more than theirs was. Save me, O! Almighty Lord, and make haste to my help: And * men shall know that it is thy hand, * Ps. 109. and that thou hast done it, and learn 26. thereby both to give thee Praise, and to make thee their strength and confidence, thro' Jesus Christ our Lord.
Amen.

4. Prayers for longer Respire, and Recovery from Sickneſs.

O! Almighty Lord, in whole Hands are the Iſſues of Life and Death, look in Mercy upon theſe Decays of Nature which my Diſeaſe hath made, and repair them, and
 † Pf. 39. † ſpare me a little, that I may recover my
 13. Health and Strength again.

I do not deſire Health, O! my God, to conſume it in Idleneſs. Nor out of Fondneſs for the gay Pleaſures and Poms of this World, that I may be ſtrong to purſue them. For I believe and know them all, to be Vanity, and Vexation of Spirit. I liſt my Heart above them, and do by no means deſire to have this Earth for my home, or to take up with them for my Portion. For I love thee and thy ways, O! Dear Lord, above them and their Delights; and will harbour no love of them, but what is ready to ſubmit them all to thee, when thou art pleaſed to take them away, and which will never ſin againſt thy Laws to ſecure them to my

my self, nor use and enjoy them as the Treasures of my home, but only as the helps of my Pilgrimage.

But I desire it, if it may seem fit to thee, O! God, that I may be fitter for thy Work, and more able to labour in thy Service. And that I may be more perfect in my obedience, before I am call'd to give up my Accounts. [And because I am still willing, if it may please thee, to be an instrument of thy care and good Providence towards those, who by Nature, or Friendship are committed unto me.] And the gift thereof I shall thankfully ascribe unto thee, and praise thy Power and Mercy for the benefits of my Recovery, thro' my Blessed Lord and Saviour Jesus Christ. *Amen.*

This clause within the Hook, [] may be used or omitted, as best suits with the Petitioner's own case.

2.

I know, O! Lord, that thou canst soon restore me when thou plearest, and that if *†thou do but say the word I shall be whole.* And I believe that thou wilt restore me, if it is best for thy Glory, and for my good, and for the wise ends of thy Providence in this World. And therefore tho' I do heartily desire it, yet I humbly submit

† Luk. 7.

mit the same to thee. For I am no where so safe as in thy choice, and therefore I leave thee to determine still, whether thou shalt be honour'd and my poor Soul benefitted, by my Life or by my Death; whether by me in a state of Health, or in a state of Sickness.

But when thou hast chosen and fixt my condition for me, then, Lord, I beg of thee, and I beg it earnestly, that I may receive it willingly and thankfully; and that I may have Grace wisely and faithfully; to discharge all those Duties which thou requirest from us under the same. And that I may always find, both my Tryal temper'd to my weakness, and my self still comforted and supported under it by thy Grace, thro' Jesus Christ our Lord. *Amen.*

5. Prayers on taking Physick.

I.

O ! Gracious Lord, [direct the Counsels of those who prescribe to me, and] prosper the Medicines which are to give me ease, or strength. But let not my confidence
in

in them, take off any thing of my
eye or dependance upon thee. † *For* † Mat. 4.
Man lives not by bread, nor recovers 4.
by Physick alone, *but by every word*
out of the mouth of God, to give a Bless-
ing unto both. And if thou biddest
them, the things or Accidents which
I do not think of, or set least by,
shall recover me.

O! therefore, as their part is the
care, so let thine, O God, be the
Blessing, and mine the Comfort:
And as I shall love them as thy in-
struments, so I shall own thee for the
Author of my Mercies, and to thee
shall I give Thanks, and pay my Vows
and Services, thro' my dear Lord and
Saviour **Jesus Christ.** *Amen.*

2.

LORD, let not my desires of
Health, ever make me yield to
seek Remedy from Charms or sus-
pected means, or apply my self to
dealers with Familiar Spirits. Let
not resort to thy utter Enemy,
who sets up this way against thee;
nor fall again to seek to him after I
have solemnly renounced him in my
Baptism; nor fondly flatter my self
with

with hopes of receiving good, from the Grand Author and Plotter of all evil, who then only seems to cure when he ceases to kill, and doth not cease to torment a Body but when he hopes thereby to ensnare or destroy a Soul. But give me patience to wait for Life and Health in thy ways, that I may always owe the same to thee, and wholly devote them to thy Service, thro' Jesus Christ my Lord. Amen.

6. Prayers on want of Sleep.

Ps. 77. 4. **O**! Righteous Lord, * *thou holdest mine eyes waking, and in the Night Season I take no rest. I seek sweet Sleep to ease my pains, and to recruit my Spirits: I seek it earnestly, but I can not find it; and if I seem to have it fast, † it suddenly breaks from me.*

† Dan. 2.
1.

But, O! Merciful God, let it not always flee away, but let my wearied eyes at length lay hold of it, and * *my sleep sweet unto me.* Consider my weariness, which calls aloud for rest; and my weakness, which greatly

* Jer. 31.
26.

greatly needs refreshment. And give my labouring Spirits ease, that restless agitations, or incessant pains, may not always keep me awake.

Or if my Spirits must not be allured by ease into sound sleep, or at least into soft Slumbers; let them however be born down into it by the weight of my Sorrows and their own weariness, that I may a little forget my Troubles, and recover strength to bear any new returns thereof, till thy Blessed time shall come of sending me deliverance from the same, either by the Blessing of Health, or the infinitely greater Blessing of Heaven, thro' Jesus Christ my Lord. Amen.

2.

AND whilst thou keepest mine eyes awake, O! Lord, keep my Heart watchful, and make me seek both to divert my Sorrows, and to ease and comfort my self, by employing my Thoughts well.

O! That I may fall † to remember † Ps. 63. 3.
thee on my Bed, and meditate on thy ways
 and Promises *in the night Watches.*
 That I may * commune with mine own * Ps. 77. 6.
 Heart, and diligently search out my own
 Spirit.

Spirit. That I may remember thy tender Mercies, and Gracious Dealings towards others; and call to mind the Blessed end of Patience, and how careful thou art sometimes to give us ease whilst thou denyest us sleep, at others to send us sleep too when we are not fit any longer to subsist without it. Yea, that in thy due time, thou wilt bring us to that Blessed State, where they sleep away no happy Minutes, but wake continually to enjoy the same, as Angels do, and where their Eyes never take sleep, nor ever need or desire it.

And let these Thoughts comfort me, till thy Grace and Mercy sees fit to give sleep to my Eyes, and deliverance from my Sorrows, thro' my dearest Lord and Saviour Jesus Christ.
Amen.

7. *A Prayer of Friends for the sick under excess of Sleep, and when they apprehend danger by it.*

O! Merciful God, let not this deep Sleep, which is fall'n upon thy Servant, prove the Sleep of Death. Make it the Sleep of a recovering

vering Person, to relieve and revive
 † him, not to carry him off, and a-† Or her.
 wake him out of it in thy due time,
 to offer thee praise, and to labour still
 among us in doing thee Honour and
 Service.

But if thou hast order'd thereby to
 take him to thy self, Lord, remem-
 ber and accept of all his former Pray-
 ers, and Repentance, Faith, and Pa-
 tience. Look not upon his sins, but
 to pardon them; nor on his weak-
 nesses, but to pity them. And when
 he awakes in the next World, let him
 find himself surrounded with Light
 and Bliss instead of his Sick-bed Sor-
 rows, and awake to Eternal Life, with
 thee in Glory.

Lord, hear us, for this thy weak
 Servant in Distress. Hear our Pray-
 ers for him, who seems not able now
 to offer up any Prayers to thee for
 himself. And accept both him and
 us, to the Blessed injoyment of thy
 Love, and hopes of thy Mercies, thro'
 Jesus Christ our Lord. *Amen.*

8. *A Prayer of Friends for the Sick, when they are Light-headed, or apprehend danger thereof.*

LORD, in this extremity of pain and sickness, keep thy Servant † Or her. in † his Senses, and let him not want the use of Reason when he stands most in need of its Succours.

Let not his Disease transport him, into vain, or violent Ravings. And much less let the Enemy abuse his Fancy, when he himself has lost all good use thereof, and possess it with any frightful or ungodly Thoughts and Illusions.

But whatever he says or doth, amiss, or indecent, under such Disturbance and alienation of mind, impute not the same to him as his sins, O! Lord, whilst his Reason can neither understand nor refuse them; and whilst that, which takes away the use of his Reason from him, is only his Disease which is of thy sending. But impute them to the busie working of the Adversary, upon an ungovern'd imagination: And give thy Ser

his Senses again, that he
 [† may disclaim all the e-
 vil which he said or did
 whilst he knew it not];
 and that he may watch
 against the Enemy, and
 may see his wants, and
 earnestly implore thy Grace and
 Mercy for the supply thereof, thro'
 Jesus Christ our Lord and Saviour.
 Amen.

† This Clause with-
 in the Hooks may be
 left out when he has
 said nothing amiss
 under the want of
 his Senses.

X. Prayers

X. PRAYERS for certain kinds of Sickness.

I. For Women with Child.

Scriptures for Women with Child.

1. Before their Travail.

UNTO the Woman God said, I will greatly multiply thy Sorrow and thy Conception; in Sorrow shalt thou bring forth Children, Gen. 3. 16.

For the Woman being deceived, was first in the Transgression.

Notwithstanding she shall be saved in Child-bearing, if she continue in Faith, and Charity, and Holiness with Sobriety, 1 Tim. 2. 14, 15.

And when she is in Travail, she hath Sorrow, because her hour is come: But as soon as she is deliver'd, she remembreth no more the anguish, for joy that a Man born into the World, Jo. 16. 21.

2. In Travail.

LORD, my Heart is sore pained with-
in me, and the Terrors of Death are
fall'n upon me.

Fearfulness and Trembling are come up-
on me, and Horror hath over-whelmed me,
Ps. 55. 4, 5.

But what time I am afraid, I put my
trust in thee, Ps. 56. 3.

Lord I beseech thee, deliver my Soul,
Ps. 116. 4.

O! Be not thou far from me, nor
seem as if thou heardest not.

Shew some Token upon me for good,
and make haste to help me, O Lord!
Ps. 38. 21, 22. and 88. 17.

K

3. After

3. After Delivery, she may express her Devotion in one of the Hymns in the Office for Churching of Women, or in this following.

I Love the Lord, because he hath heard my Voice and my Supplications.

Because he hath inclined his Ear unto me, therefore will I call upon him as long as I live.

The Sorrows of Death compassed me, and the Pains of Hell got hold upon me; I found Trouble and Sorrow.

Then called I upon the Name of the Lord, Ps. 116. 1, 2, 3, 4.

And in the day when I cried, he answered me, and strengthened me with Strength in my Soul, Ps. 138. 3.

When I sought him, he heard me, and deliver'd me from all my Fears, Ps. 34. 4.

O! Sing unto the Lord, all ye Saints of his, and give Thanks at the Remembrance of his Holiness, Psal. 30. 4.

Ye that fear the Lord, praise him : For he hath not despised, nor abhorred the Affliction of the Afflicted ; neither hath he hid his face from me, but when I cried unto him he heard me.

And my Praise shall be of him in the great Congregation ; I will pay my Vows before them that fear him, Psal. 22. 23, 24, 25.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, World without end, Amen.

Prayers for Women with Child.

- I. *A Prayer for a Breeding Woman, and against Miscarriage, to be used at any time before Travail.*

O Almighty Lord ! who in thy Mercy hast given me an hopeful Conception, carry it on I humbly intreat thee, to an happy Deliverance in thy due time.

O ! let not my Child fare the worse for mine Offences, nor deal with it according to my Deserts, but according to thy own tender Mercies. Give it its due Shapes, and full Growth ; and preserve me from all Frights, or evil Accidents which may cause me to miscarry, and in great Love and Pity both to it and me, bring it into the World at its full Maturity.

And bless it in Mind, O God ! as well as in Body. Endow it with an Understanding capable to know thee, and with an Heart well-disposed and strong

strongly bent to fear thee. Sanctify it from the Womb, and receive and reckon it for thy Child as soon as it is mine, lent to me for my Comfort, but ever reserved and employ'd by thee for thy Service and Glory.

And, Lord! if it may please thee, make it easy to me in the Breeding, and in the bearing and bringing forth also, when the time shall come. And grant that in both, I may always bear my Burthen with Patience, and look up to thee with Faith, and receive thy Mercies with all Humility and Thankfulness, through Jesus Christ my Lord, *Amen.*

2. A Prayer, *when the time of Travail draws near.*

Give me Grace, O merciful God! to look for the Pangs and Throws of Travail, which now draw near unto me, with holy Fear, and humble Confidence in thee.

Let me not come to meet them, Almighty Father! in a stupid, or
thy Security, as one insensible

how much the Smart and Peril of this State do need thy **Help** and Mercy. For nothing is fitter to show us our Weakness, nor calls more for the Succours of thy Strength. And therefore I disclaim all Confidence in my self, or other humane Means ; and humbly seek to thee, and give my self and my poor Babe up for lost, unless thou art pleased to stand by me.

But when I see how much I need thee, let me not mistrust thee, O my God ! For thou art prone to shew Pity, and my Pangs will be strong to move it. And the Preservation of my sweet Babe, which has done nothing against thee, will call aloud to thy Mercy to deliver me. Thou art ready to hear us, and to help us, O Lord ! because of thy Promise. And my Trust is, that thy Power and Goodness will not be wanting to support and deliver me in this case, because I see thou daily dost extend the same to support and deliver others ; [and because thou hast several times heretofore done the same to my self.]

And

And therefore, O Father ! I cheerfully commit my self into thy hands. And look to find Mercy from thee, as one who absolutely needs thee, and humbly trusts to thee. For mine Eyes are unto thee, O God ! and to thee alone, to give me convenient Courage to meet my Pangs, and Strength to bear them, and to give me Patience to wait on thee, and a safe Deliverance at thy due time, for our Lord Jesus Christ's sake, *Amen.*

III. *Prayers in time of Travail, one or other whereof may still be recited by her self, or read to her by her Friends, as often as she pleases.*

I.

Lord ! now my Sorrows have got hold upon me, let thy Strength come in to support me. O ! let not my Burthens come faster upon me, than thy Succours do. But give me Patience to bear my Pains, and quietly to wait thy time of easing them. Give me Faith to relie upon thy Mer-

cy and Promises, and to believe that they will be shewn towards me, and fulfilled upon me in their season. Give me Comfort under my Pangs, and after them. And as thou hast enabled me to conceive a Child, and to bear it hitherto in my Womb; so now to crown those Blessings, give me Strength to bring it forth at its full time; and, if it may please thee, neither let my Pains be too sharp, nor too long, before I am happily delivered of the same, for my dearest Lord and Saviour Jesus Christ's sake, Amen.

2.

O Almighty God! do thou direct the Counsels and Endeavours of those, who charitably minister about me. Guide them to Ways, that are most for mine and my Child's Safety and Ease, and of quickest dispatch. O! let thy Counsel, and thy Hand, go along with theirs, for they can do nothing without thee. Let me now be thy Care, for thou art my Confidence. And save and deliver me, for now is the hour of my
extremity.

extream need; and of thy shewing Pity and Mercy on me, through the Merits and Mediation of my dearest Lord and Saviour Jesus Christ, *Amen.*

Lord! I receive these Pangs as the Sorrows which thou hast justly laid upon our Sex, for being first in Disobedience. I **accept them as* **Lev. 26..* *the punishment of mine Iniquity*; O! let *41.* that appease, and pacify thee. I resist not, but submit my self to them meekly: O! then smite not too sore, nor lay too much upon me. But proportion both their degrees, and continuance, not according to my Sins, but according to my Weakness, and as may best suit with thy tender Mercies, through Jesus Christ my Lord, *Amen.*

4.

Support me, O dear God! for I am weak. Support me, for I am one that fears thee. Support thou me, for I trust my self unto thee, and sit on thee, and long fore for thy

K 5

Mercy

Mercy and my safe Delivery, for Jesus Christ's sake, *Amen.*

5.

MAke haste to help me, O Lord! and deliver me speedily, for my Spirit waxeth faint. This speedy Ease my Flesh earnestly desires, if thou seeest it fit for me. But yet I humbly submit the same to thee. For be it quicker, or slower, thy time I acknowledge is always best. O! then deliver me when thou pleasest, and give me Patience to wait for my Delivery. And delay it no longer, O my dear God! than suits best with my Weakness, and with thy Goodness, for my Blessed Lord and Saviour Jesus Christ's sake, *Amen.*

*Short Ejaculations, which she may use
in time of her Travail.*

Ps. 38. 9. **L**ord, † my Groans are not hid from thee, let not thy Mercy be hid from me.

Thy Terrors come about me, and threaten me on every side: but *† what Ps. 56. 32. time I am afraid, I will still put my trust in thee.*

Consider, O my God! that I am made of Flesh, very sensible of Pains, and short in Patience: O! lay not too much upon me.

Help me, Lord! for thou art my hope.

Make haste to my help, for my Spirit waxeth faint.

O Jesus! who wast thy self born of a Woman, help this tender Babe struggling for Birth, *Amen.*

IV. Prayers after Delivery.

The Collect in the Office of Churching of Women, which may be said by some Friend there present.

O Almighty God! we give thee humble Thanks, for that thou hast vouchsafed to deliver this Woman thy Servant, from the great Pain and Peril of Child-Birth. Grant, we beseech thee most merciful Father, that she through thy help, may both faithfully live, and walk according to thy Will in this Life present, and also may be Partaker of everlasting Glory in the Life to come, through Jesus Christ our Lord, Amen.

Other Prayers, which may be read to her, for her devoutly to offer up to God, her Friends heartily concurring, and saying *Amen* with her.

I. A Thanksgiving for safe Deliverance.

O Father of Mercies! what Thanks can I worthily give unto thee, for thine unspeakable Goodness to my helpless Babe and me, and for the wondrous things which thou hast now done for my Soul? For the Pangs and Terrors of Death got hold of me, and the Mouth of the Pit was opened, and ready to shut it self upon me. But thou hast graciously asswaged those Pains, and wrought Deliverance, and turned my Sorrows into Joys.

Lord! I will ever adore, and magnify thy Mercy, which hath dealt so lovingly with me; and praise thy Truth and Faithfulness, which have not suffered thy Promises, or my Hopes to fail. I will never forget, how mindful thou hast been of me in my low Estate, and how thou hast been

been a present Help in the time of my greatest Need.

For I have felt thy Power, O my God! in my greatest Weakness, and have been enabled thereby above my Strength. I have tasted thy Goodness, in the midst of all my piercing Pangs and Sorrows; for thou didst comfort, and support me under them; and didst measure them out to me, according as I could bear them; and in tender Pity didst send Ease, yea, hast turned those Sorrows into Joys, when I could bear them no more.

And O! that all thy Saints may praise thee, for the Glories of thy Power and Mercy. That they may be encouraged to fear and trust thee, for the Wonders which thou hast wrought for me. And that I may never grow weary of waiting on thee, remembring how gracious thou art still in the end to me; nor despair of thy most seasonable Help and merciful Deliverance in my greater Streights and Difficulties, through my Blessed Lord and Saviour Jesus Christ.

Amen.

2. *A Prayer for Grace and Assistance, under the remaining Sorrows and Trials of Child-Bed.*

Perfect, good Lord! that Deliverance, both to my Child and me, which thou hast most graciously begun, and let us not be lost after the Wonders which thou hast already done for us, for want of thy doing a little more.

Continue my Patience, O Father! and my humble Dependance and comfortable Hope in thee, under my further Pains and Accidents of my Child-bed. Support my Spirit under them, and, if thou pleasest, bring me safely through the same, and raise me up again in thy due time. Thy Mercy and Power are still the same, and will be the same for ever. O! let them still be shewn for my Recovery, as they have already been for my Delivery. Let them be shewn upon me, that I may still more and more praise thee; and because I place my Safety in thy Love and Care, and put my Hope and Trust in thee.

But

But if in thy Paternal Providence, whereto I willingly commit my self, thou hast determined otherwise concerning me, thy blessed Will, O my God! be done. Dispose of me, either to Life or Death, as thou pleasest; only in both to thy Mercy. And whether living, or dying, let me still please thee, and be thou my Portion. O! perfect my Repentance, and purge away all my Sins. And give me Patience whilst I live, and Peace when I die, and after that the Happiness to see thy Face in a blessed Eternity, which thou hast prepared and promised to all that truly fear thee, through Jesus Christ our Lord, *Amen.*

3. *A Prayer for her Child.*

PReserve my tender Child, O Father! and let its own Weakness, and my Cries, commend it to thy blessed Care. Preserve it to be regenerated and born again by Baptism, and thereby made thine own Child by Adoption; which is infinitely a greater Blessing, both to it and me, than thy making of it mine.

Keep it also afterwards in Health and Safety. And as it increases in Years and Stature, let it increase withal in Wisdom and in thy Fear. I beg not for it Wealth, or Greatness, but Wisdom to know and serve thee. For, O Lord! I do not desire Life, either for my self or it, but that we may live to thee, and grow daily in Love and Thankfulness for all thy Mercies, and in Faith, and Patience, and all holy Obedience, which may fit us both for ever to enjoy thee, through Jesus Christ our only Saviour and Redeemer, *Amen.*

Afterwards, when she comes to be Churched, besides the accustomed Offering to the Minister, she may add a Gift of Alms to the Poor, as a proper and acceptable Tribute of Thanks and Praise, Alms being as fit to attend and recommend our Thanksgivings, as they are to inforce our Prayers.

And let her not forget the Churches admonition, to compleat her giving Thanks by Receiving the Holy Sacrament if there be a Communion that day, or so soon as there shall be one.

† Ru-
brick at
the end
of the Of-
fice for
Church-
ing of Wo-
men.

H. Devo-

II. Devotions on the Loss of Eye-sight, to be read to them by some Friends, for them to Meditate upon, or to join in.

Scriptures.

I.

WHO hath made the Seeing and the Blind? Have not I the Lord?
Exod. 4. 11.

And the Lord openeth the Eye of the Blind, Psal. 46. 8.

He hath anointed me to preach the Gospel to the Poor, and recovering of Sight to the Blind, Luke 4. 18.

Lord! I grope for the Wall, and stumble at Noon-day as in the Night.

I wait for Light, but behold Obscurity; for Brightness, but I walk in Darkness, If. 59. 9, 10.

Lord, I beseech thee, that I may recover my Sight.

Receive thy Sight, thy Faith hath saved thee, Luke 18. 41, 42.

But if I must not receive it in my Body, however open the Eyes of my Soul, that I may behold wondrous things out of thy Law, Ps. 119. 11.

2. The

2.

The Light of the Eyes, indeed, rejoiceth the Heart, Prov. 15. 30.

For truly the Light is sweet, and a pleasant thing it is for the Eyes to behold the Sun, Eccles. 11. 7.

But the Eye is not satisfied with seeing, Eccles. 1. 8.

For as Hell and Destruction are never full, so the Eyes of Man are never satisfied, Prov. 27. 20.

And the Lust of the Eyes is not of the Father, but of the World, 1 Jo. 2. 16.

So that we need to make a Covenant with our Eyes, Job 31. 1.

And if thine Eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into Life without Eyes, rather than having Eyes to be cast into Hell-fire, Matt. 18. 9.

Besides, in seeing much, we see much evil; and it may be thou shalt be made of the Sight of thine Eyes which thou shalt Deut. 28. 34.

And just Lot in seeing vexed his Righteous Soul from day to day, with the unlawful Deeds of the Wicked, 2 Pet. 2. 7, 8.

3. More-

Moreover, though the Body be dark, yet the Eyes of our Understanding may be inlightned, Eph. 1. 18.

For the Spirit of Man is the Candle of the Lord, searching all the inward parts of the Belly, Prov. 20. 27.

And we walk by Faith, and not by Sight, 2 Cor. 5. 7.

And though 'tis pleasant to see the Sun, yet 'tis pleasanter to see those things, which the Angels desire to look into, 1 Pet. 1. 12.

And to supply our want of Bodily Eyes, our Friends and Neighbours, may be to us instead of Eyes, Num. 10. 31.

For I was Eyes to the Blind, and Feet to the Lame, Job 29. 15.

And cursed be he, that maketh the Blind to wander out of the way, Deut. 27. 18.

Or putteth a Stumbling-block before him, Lev. 19. 14.

Glory be to the Father, &c.

PRAY-

PRAYERS.

I. For Recovery of Sight.

Lord! pity me, who have my Eyes always closed, and all my Days turned into Night. I cannot see what I eat or what I drink, and † I grope for the Wall, and stumble in † Is. 59. 10 the Light as in the Dark. For the Light, which maketh all things manifest about us, and reviveth, and maketh glad both Man and Beast, is no Light to me, but I am dark at Noon-day.

O! Support and comfort me in this my Adversity, and restore my Sight to me again, if it may seem fit to thee. Consider, Lord! how greatly it serves, for my Comfort and Safety. And restore it to me, for I seek to thee, and thou art prone to pity me, and thou only who gavest it canst restore it. Yea, do thou restore it, O my God! that I may again behold the marvellous Greatness, and the rich and various Beauty of thy Creatures; and devoutly admire and praise the Glories of thy Wisdom, Power,
and

and Goodness, which they set forth daily before our Eyes. And above all, that I may return to read thy Holy Word, to instruct and comfort me, and to make me perfect in the way of my Duty, and of obtaining thine everlasting Mercy, through Jesus Christ my Lord, *Amen.*

II. For Patience under the want of it.

I.

AND in this State of Bodily Blindness, O righteous Lord! I do not in the least complain of thee for laying it upon me. For thou hast continued the use of my Eyes much longer unto me, than I have been careful to use and employ them for thee. And because I would not take care to govern them virtuously and wisely, nor shut them up or restrain them my self, thou hast shut them up in Darkness.

For they had taken me off, O holy Father! from minding thee, to mind Worldly Pomp and Show, and to fix themselves in Clay. They were grown greedy and unsatisfied in beholding Vanity. They had often † *made me to offend.* And 'tis better to want Eyes, than

† *Mat. 18.*

9.

than to be made to offend by them ;
and to enter into Life being Blind, rather than having Eyes without Innocence to be cast into Hell-fire.

So that I humbly submit to this Blindness, O my God ! and meekly accept of it, both as the Punishment of mine Iniquities, and as a Means to cure and prevent them. And if it be thy Pleasure to have me rest under it, or whilst it is so, thy blessed Will be done. And I will not only submit to thee, but will still thankfully adore and praise thy Name, through Jesus Christ my Lord, *Amen.*

2.

AND I will consider, O gracious Lord ! that if my Blindness makes my Soul to have less pleasure in this World, it makes it also to have less danger from it. For in this World, I should see more, that is fit to insnare, than to benefit my Mind ; my Eyes would let in more Try- than true Injoyments, and meet more to inflict than to delight

And I will thankfully remember, O Father ! that by thy Mercy I was
not

† This within the Hooks, or other Passages, the Persons must use or omit, as suits with their own case.

not born blind, but had long enjoyed the use of my Eyes before I lost them yea, and after I had most justly deserved to lose them. Thou wast graciously pleased to lend them to me, till I had been conversant in thy Holy Word, to direct and comfort me. And till I had seen much of what was to be seen in this World, and till more days would have brought little but the same Sights over again. And by thy Grace I † [had first dispatch'd such Business and Affairs, as are of most importance and concern to me in this Life, and] was come to have much less need of my Eyes before they were taken from me, and I was call'd from beholding Vanity, to mind thee and make sure of the *one thing necessary*, thro' my Blessed Lord and Saviour Jesus Christ, *Amen.*

^{3.}
YEA, and still through thy Mercy, O dear God! I have my Hearing perfect, to supply the want of my Eye-sight. And altho' I have now no use of my own Eyes, yet I have of others, and can still see any thing with theirs. [And what I once learn from them

them, I now remember much better by thy Help than I used to do, whilst I had my own Eyes to trust to, and am in less need of any Eyes to see it for me over again.]

And therefore instead of repining that I have lost my Eyes, I will adore and thank thy Goodness, O blessed Lord! which has so well provided me for this Loss, and doth now so comfortably make it up to me other-ways. But above all, which gives me an Heart, that can still look up to thee, and take Comfort in thy Promises, when my Eyes can no longer look upon this World, or delight in its Gayeties. And which supports me in my dark Estate, with the blessed Hope of receiving Eyes at the Resurrection of the Just, which always see clear and never grow dim; and which can bear the Brightness of thy Presence, and shall always feast themselves in beholding thee, and all Heavenly Glories, through Jesus Christ my only Saviour and Redeemer, *Amen.*

3. *For Good Use of their Blindness, and proper Helps under it.*

AND whilst thou takest from me the use of my Eyes, O merciful Lord ! take from me also the Lust of my Eyes. And let me by no means doat any more on Riches, or on Beauty, or on the Pomp and Gayety of any Earthly Things, since now I can no longer feast my Eyes therewith. But instead of coveting and greedily hearkning after the same, make me as a dead Man to them. For Death has already invaded my Earthly Tabernacle, and is come up at the windows. And I have out-lived my Eyes, which as they had commonly been the first Inlets of Sin ; so now thy Justice has made them the first Inlets of Death too.

And since my Eyes are kept from looking abroad, keep my Mind from looking abroad too. Let my Thought. busy themselves at home, in searching out and setting straight mine own Ways, and in meditating on thy Laws and Promises. I cannot say, as others may, that I am still called off from this
good

good Employment of them, by the sight of outward Objects, or by the Cares of Men of Business. O then ! that I may be more intent therein, as wanting much of other Persons Hindrances and Excuses.

And make me remember, O my God ! that thus to know and behold thee, is to see with Angels Eyes. And that although Flesh and Blood cannot see God, yet Faith doth. And that whilst thou art pleased to clear up my Faith, which is the Eye of my Soul, and to make it strong and lively to discern what will please thee, and what will save and comfort me in the next World ; it matters less though I remain dark, to what is apt to enslave and afflict me in this World.

And whilst I want my Eyes to inform me at every turn what passes, Lord ! quicken my Attention, that I may give the more heed when I am told of the same ; and strengthen my Memory, that I may not need still to be told of it again. And now my own Eyes are no longer serviceable to me, give me faithful Friends and Servants about me, that I may safely trust to theirs. And let thy Care and good

L Provi

Providence be to me instead of my Eyes, and of all other Comforts and Conveniences which my Blindness deprives me of, through Jesus Christ my only Lord and Saviour, *Amen.*

Our Father, &c.

III. Devotions on the Loss of Hearing.

Scriptures.

WHO hath made Man's Mouth, or who maketh the Dumb or Deaf? have not I the Lord? *Exod. 4. 11.*

The hearing Ear, and the seeing Eye, the Lord hath made even both of them, *Prov. 20. 12.*

In that day, the Ears of the Deaf shall be unstopped, *Isa. 35. 5.*

And the Deaf shall hear the words of the Book, *Isa. 29. 18.*

He said be opened, and straightway his Ears were opened, *Mark 7. 34, 35.*

But above all, O Lord! give thy Servant an hearing Heart, *1 Kings 3. 9.*

And that is better whilst the Ears of my Body are shut, than to have Ears, and to hear, *Ezek. 2. 2.*

Or

Or Hearing to hear, but not to understand, Acts 28. 26.

And when the Ears of the Body are open, the Ear is not fill'd with hearing, nor the Eye satisfied with seeing.

And the thing which has been heard or seen, it is that which shall be heard or seen again; and that which is done, is that which shall be done; and there is no new thing under the Sun, Eccles. 1. 8, 9.

Yea, and in hearing much Evil, is much trouble, and just Lot in hearing, vexed his righteous Soul from day to day, with the unlawful Deeds, and filthy Conversation of the Wicked, 2Pet. 2. 7, 8.

Thou shalt not curse the Deaf, nor put † a † Deut. Stumbling-block before the Blind, but fear 27. 18. the Lord, Lev. 19. 14.

Our Father, &c.

L 3

Prayers.

*Prayers.**I. For Recovery of Hearing.*

O Righteous Lord! mine Ears have been too much inclined, and delighted to hear things, which dishonour thee, and corrupt me. And where they were less bent upon Evil, yet however they were too easy and complying with it. And therefore thou art just in stopping them, because I have misused them; and I must clear and glorify thee in taking away my Hearing from me, both in deserved Punishment of my having provoked thee, and in careful Prevention of my further Corruption of my self thereby.

But, Lord! in thy just Displeasure, remember Mercy, and open mine Ears again if it may seem good to thee. For I acknowledge my former Errors, and am resolved by thy Grace, to keep them always open to good Word and averse to evil. Do thou open them, good Lord! for to thee alone do I look for the same, and I know
it

it is as easy for thee to open them, as it was to shut them. And consider no longer my Sins, which deserve to be punished, but mine Affliction which calls to be pitied.

For by this Deafness, O my God ! I am deprived very much of the Comforts of Conversation, and of the chief Means of Instruction. For Discourse teacheth Wisdom and Understanding. And † *Faith* it self cometh and groweth up by *Hearing*. And in the midst of Discourse, I am in great measure as if all kept silence, and the World is as if all were dumb to me, because I am deaf to them, and can seldom let in any Voice, that might bring Counsel or Comfort, to my Soul or to my Body.

O! therefore, Holy Father, do thou once more restore me to the Benefit and Comfort of Company, and give me an Ear that can distinguish Good from Ill, and that will be both fit and glad to hear, whatsoever may honour thee, or any ways edify or advantage me, through Jesus Christ my Lord, *Amen*.

II. *For Patience under the Want of Hearing.*

I.

AND whilst thou see'st fit to continue me under this Deafness, O Almighty Lord! give me Patience contentedly to want the Conversation of others. I know, alas! and do lament, that I am hereby debar'd from hearing good words. But I will reckon it some Compensation to me, that it keeps me from hearing Evil too; and in this naughty World, there is much more Evil spoke than Good.

For if my Ears were open, O God! I should daily hear much more than I desire to hear, or than I ought to bear silently: And should hear Evil more often, than I should find the Heart and Courage to reprove it; or than I should be able to cure, or perhaps to check or any ways hinder it by my Reproof. And where I can neither prevent, nor cure evil Speeches, I will account it as a piece of Favour to me to be deaf to them.

And

And therefore thy Will be done, O Holy Father ! I receive my Deafness patiently and thankfully, as being sent by thee, and as daily keeping out much, that would either corrupt, or trouble and afflict me. And am content whilst thou pleasest, to be deaf to the Voice of Sinners, till thou shalt either restore that Sense to me again here on Earth, or take me hence to hear the Heavenly Hallelujahs and charming Voices of Angels and Beatified Spirits in thy Presence, for the sake of my Blessed Lord and Saviour Jesus Christ, *Amen.*

AND blessed be thy Mercy, O Lord ! that I was not born deaf, but had mine Ears open, till Faith was ingender'd in me by Hearing. For I enjoy'd my Sense of Hearing, till I had learnt to know thee, and the Way of my own Salvation : Yea, and till I had learnt to know much of this World too, enough to teach me that I must keep always on my guard against the Snares, and constantly expect to meet, and stand prepared to bear the Troubles of it.

L c

And

○ And grant, O Father! that having lived to hear much before, I may now set my self to meditate on what I have heard formerly, and to live by Memory, and still have recourse to past Instructions, to guide and comfort me.

And make me consider, Lord! that if mine Ears were still opened, since
 † *Eccles.* † *there is little new under the Sun*, I should
 † *1. 9.* daily hear much of the same, both Good and Evil over again. And that I may profit my self abundantly by thy Grace, in fixing those things upon my Mind, which I have heard already; yea, that I may likely profit more, in recollecting and meditating thus upon old Instructions, than by having an Ear never fill'd with Hearing, but daily hearkning after new ones. And that without such Reflection on the Knowledge which has already come by Hearing, to make my self Master thereof, I shall be almost as if I wanted it, even whilst I have it, and shall be losing it daily more or less.

And besides this, O gracious God thou art still pleased most mercifully to continue to me the use of my Eyes, to supply the want of mine Ears; and I can read what's ever is fit for me to know,

know, in relation to this Life or the next, tho' I can no longer hear it.

And, Lord! make me sensible, that this way I can converse with the best Company, and in their best and most studied Thoughts and Discourses. And moreover, that I can come to them when I need, and leave them when I please. For at any time, without tedious waiting or troublesom Ceremony, I may have their Wisdom to counsel and comfort me, in any Exigence either of my Soul or Body. And without upbraiding me with my Dullness or my Troublesomness, or growing impatient thereat, they stand always ready to tell me as often as I need or desire, what way I may be most easy to my self, or useful to my Friends, or acceptable unto thee, through Jesus Christ my Lord, *Amen.*

3. *For good use of Deafness.*

AND whilst I remain deaf to the Conversation of others, O blessed Father! give me Grace to converse more with thee and with my self, in calling thy Laws, and mine own Ways to remembrance.

And:

* 1 King.
3. 9.

And although the Ears of my Body are shut to others; yet, Lord! let those of my Spirit be always open to thy Voice. Give me * *an hearing Heart*, that is never deaf to thy Call; and if thy Spirit do but whisper to me, let mine instantly perceive and embrace the same, and carefully and obediently attend to thy Suggestion. And deliver me from having any Portion among them, who have lost their Hearing towards thee, though they still keep it to the World, and who † *having Ears hear not with them.*

† Mat.
13. 15.

And under my Bodily Deafness, O gracious God! preserve me from being jealous and mistrustful of those who are discoursing in my Company, as if they were discoursing against me, or made themselves sport with mine Infirmary. And whilst their Discourses can do me no good, let not my own evil Surmises and Suspicions, do either my self or them any Hurt. But keep me always easy towards them, and truly penitent and thankful towards thee, through Jesus Christ my blessed Lord and Saviour, *Amen.*

Our Father which art in Heaven, &c.

*A Thanksgiving on Recovery from
Blindness, or from Deafness.*

Blessed be thy Mercy, O gracious Lord! for Restoring to me the use of my [†Eyes.] Thou †OrEars. hast given me them anew, for the Comfort and Convenience of my Life, and for the carrying on of thy Service.

And O! that they may never more be used, for Vice, or Vanity; nor ever willingly open to let in Ill, much less stay upon it, and delight in it. But keep me always mindful, that to misuse them is the way to lose them again. That † *being made whole* † Jo. 5. once, it nearly concerns me to *sin no* 14. *more,* lest I fall under something worse.

And that as I have now received them again from thee, I ought above all thing to devote them to thee; and that whilst they are in the way of pleasing thee, they are surely in the best way of Benefitting and Comforting me.

And

* Or deaf.
† Or open
their
Ears.

* Or
Hearing
to the
Deaf.

And, Lord! have Pity upon others, who are uncomfortable *
[Blind] as I was. Hear their Cries,
and † [lighten their Darknes] as
thou hast done mine. O! that see-
ing what thou hast now done for me,
they may hold fast their Hope and
Trust in thee. And that all thy Ser-
vants may praise and magnify thy
Goodness, which gives [* Sight to
the Blind] and raiseth the Poor out
of Misery, to be a Living Monu-
ment of thy Mercy, and to give
Thanks and Praise to thee, through
our Blessed Lord and Saviour Jesus
Christ, *Amen.*

Our Father, &c.

IV. Prayers

IV. Prayers for a Sick Child.

I. Out of the Office of Visitation of the Sick.

O Almighty God, and most merciful Father! to whom alone belong the Issues of Life and Death; look down from Heaven, we humbly beseech thee, with the Eyes of Mercy, upon this Child now lying upon the Bed of Sicknes. Visit him, O Lord! with thy Salvation: Deliver him in thy good appointed time from his Bodily Pain, and save his Soul for thy Mercies sake. That if it shall be thy good Pleasure to prolong his days here on Earth, he may live to thee, and be an Instrument of thy Glory, by serving thee faithfully, and doing Good in his Generation; Or else receive him into those Heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity. Grant this, O Lord! for thy Mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end, Amen.

2. Anc-

2. Another Prayer for the same.

Lord! pity the Troubles and Weakness of this poor Child, and pity our Sorrows who are afflicted with it and for it: Ease it of its Pains, and strengthen it when it lies struggling for Life; and raise it up again if it may please thee, to grow in years and stature, and in Wisdom and thy Fear, and thereby to comfort us, and glorify thee.

We believe, O Almighty Father! that thou knowest best what is fit both for it and us, and wilt do what is best for both. And therefore we leave it to thee, to dispose of as thou pleassest. But whether it be to Life or Death, let it be thine in both, and either preserve it to be thy true and faithful Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven, through our Lord and Saviour Jesus Christ, *Amen.*

Our Father which art, &c.

A Thanksgiving for its Recovery.

Blessed be thy Name, O Father of Mercies ! for that thou hast heard us concerning this Child, and raised him up for thy Service and our Comfort.

And, Lord ! fill † his Heart with † Or her. Grace, as thou hast done ours with Joy. Let Wisdom and Goodness still grow up with him, and as fast as he grows capable thereof, make him willing and careful to honour and obey thee. Let not Company corrupt him, nor youthful Lusts as they come on prevail against his Soul. But as now thou art the Preserver of his Life, be ever henceforward the Keeper of his Innocence ; that whensoever thou shall call him again in thy due time to meet Death, he may have Comfort in the Remembrance of a Godly and well spent Life, and sweetly fall asleep in thy Peace, through the Merits of Jesus Christ our Lord, *Amen.*

Our Father which art, &c.

V. Pray-

V. Prayers in times of common Infection.

Scriptures.

THE Lord killeth, and he maketh alive; he bringeth down to the Grave, and he bringeth up, 1 Sam. 2. 6.

† Lam. 3. 38. And is there any † Evil in the City, and the Lord hath not done it, Amos 3. 6.

But in his Wrath, he remembereth Mercy, Hab. 3. 2.

O then! let us come, and return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up, Hof. 6. 1.

And make thy Dwelling in the secret Place of the most High, and thou shalt abide under the Shadow of the Almighty.

He shall cover thee with his Feathers, and his Truth shall be thy Shield and Buckler.

And then, thou shalt not be afraid for the Terror by night, nor for the Arrow that flyeth by day.

Nor for the Pestilence that walketh in
Darkness ; nor for the Destruction that
wasteth at Noon-day.

A thousand shall fall at thy side, and
ten thousand at thy Right-hand ; but it
shall not come nigh thee.

There shall no Evil befall thee, nor shall
any Plague come nigh thy Dwelling.

For he shall give his Angels charge over
thee, to keep thee in all thy ways.

And that because thou hast made the
Lord, which is my Refuge, even the most
High, thy Habitation, Psal. 91. 1, 4, 5,
6, 7, 9, 10, 11.

Glory be to the Father, &c.

Prayers.

I.

O Almighty God ! just art thou in
visiting us of this place with
this infectious Disease, which takes a-
way not only the Enjoyments of
Health, but also the sweetest Earthly
Comforts and Supports of Sicknes,
and deprives us whilst we live of the
Help and Company of our Friends.

We

We justify thee, and thy Judgments; and confess that our Miseries are still far less than our Sins.

But whilst it comes to chastise our Wickedness, let it cure it too, O Lord! Take from us the Plague of an hard Heart, and make us tremble at thy Word. And purge away all our Sins, for I fear them more, and am more desirous of their Cure, than of the Cure of any Bodily Maladies. And they are truly our Plague, which has infected our whole Nature, and wherewith we daily infect one another. And when they have shew'd us our Wickedness, let thy Judgments cease from us, and be intreated for this miserable † Land, for thy dear Son our Saviour Jesus Christ's sake, Amen.

† Or
Place.

2.

O Righteous Lord! thou hast showed thy People terrible things, and * *given them a Drink of deadly Wine.* Thou terrifiest us with † *thine Arrows*, which wound secretly and *walk in Darknes*: And with a *Destruction, which wasts at Noon-day.*

* Ps. 60. 3.

† Ps. 91. 5, 6.

But

But this deadly Infection, though it be very spreading, can invade none, O God! without thy Commission. Nor kill those whom it doth invade, till thou biddest it. So that our Life and Health is not left at the Mercy of raging Infection, but is still bound up in thy hand. And they who have thee for their Sanctuary in the most Contagious time, may dwell in Safety. For † *thou givest thy Angels charge over* † Ps. 91: them, that no Infection can touch, or ^{11.} destroy them.

And under thy Wings, O Lord! do I seek for shelter, for my self, [and for my Family.] We have no Preservation against these Dangers, but thy good Providence. And the chief Antidotes whereon we relie, are our Prayers to thee, and our Faith in thy Mercy.

Holy Father, I seek to thee, let thy Care surround me. I. † *make thee my* † Ps. 91. 9. *Habitation*, let me find it a safe one. I trust thee with my self, and with my Friends, to order what is most desireable for us, and best agrees with the wise Ends of thy good Providence. And though I do not absolutely promise my self to be exempt from

a common Calamity ; yet, Lord ! being in thy hands where I desire to be, I know that I shall be exempt, if 'tis fit I should be so ; and if not, that thou wilt turn even my falling sick of it to my Good. So that under thy Wings, O my God ! my Hope is always to have a kind, and most thankful Ordering ; and to receive from thee, either a Continuance of Health, or a beneficial and thankful Sicknes ; either the Blessing of a long Life, or the greater Blessing of an happy Death, through Jesus Christ my Lord, *Amen.*

Our Father, &c.

VI. A Prayer to be said by Friends,
for Natural Fools or Madmen.

SHall not I spare them, who cannot discern between their Right Hand and their Left? Jon. 4. 11.

I was found of them that sought me
Is. 65. 1.

I was Eyes to the blind, and Feet to the lame. Job 29. 15.

Bear ye one anothers Burthens, and so fulfill the Law of Christ. Gal. 6. 2.

O Almighty and most mercifull Father! Pity this thy poor Creature, who knows not † his own wants, nor how to ask for thy Mercies. But as he is not capable of doing things to please thee, so let nothing which he doth, offend thee. He is still as an infant, O God! not arrived to the use of Reason; O! Deal with him, as thou doest with them, and as * such admit him into the Kingdom of Heaven. [* He has been received for thy Child in Baptism, and has done nothing since to forfeit the Claims of Mercy and Blifs made over to him therein, and belonging

† Or her.
* Mark 10. 14, 15
Mat. 19. 14.
* Omit this Clause in case of Madmen, who have been mad since they came to the use of Reason.
to

to that Relation; O! let them be fullfill'd and made good to him in their time.]

And as his want of understanding unfits him to do any thing for thee so doth it likewise to do any thing for himself. And therefore he needs to have the more done for him by thee, and by the Good instrument of thy Providence. And let thy Care, O Lord, supply the want of his. Give thy Holy Angels charge to look to him, as they do to Helpless Children. Give thy Saints, and those who are any ways concerned with him, the Heart to be Understanding, and † Eyes, and Feet, and Hands to him, as to one who is as if he had nothing of these of his own, but wants to have them all supplied out of thy Provision. And do thou in thy Wisdom prevent those Evils, which he can not foresee; and put those by, which he wants understanding to remove. Especially O Lord! keep him from doing any thing that is mischievous; either to others or to himself.

O thou ! * *who art found of them* * *If. 65.*

who seek thee not, shew mercy to this
thy Servant, who extremely needs
thee tho' he can not seek to thee.
Thou knowest his wants, O Lord!
though he is insensible and ignorant
of them. And though he cannot
speak for himself, yet his wants speak
and cry aloud for him. O hear their
Cry, which call to thee for Pity.
And hear us for him, who is not able
to ask for himself. And grant him
thy special Care at present; and thy
Peace at the last, through the merits
and mediation of thy Dear Son, our
only Saviour, Jesus Christ. *Amen.*

Our Father, &c.

M

VII. A

*VII. A Prayer for those who attend
about the Sick.*

O Blessed Lord! who callest us to minister and attend about this thy pained and afflicted Servant, make us truly compassionate and tenderly
 † Or her. Sensible of † his Sorrows, and studious how to ease them. Keep us Gentle and Officious towards him, and willing and Diligent to minister to him, and above all things to make and continue thee his Friend.

O! that it may be our Care, Friendly to admonish him of his Duty, and to call upon him to look up unto thee. To strengthen his Soul, and assuage his Sorrows, by Comfortable words; to read to him, and Pray for him, and study in all things to make his sick bed as Profitable to his Precious Soul, and as easy and tolerable to his pained and wearyed Body, as we can.

And let us not shew unwillingness, O God! in any Services, nor be provoked by his impatience, or ill reception of our well-meant Offices. But let us Pity the Disorders of his Spirit,
 under

under his Anguish ; and bear the same, with that Gentleness, and continued Care to minister Comfort or Relief, which his Sorrows call for, and which we all Desire may be shew'd towards us, when we come, as we must expect to come, to be tryed with the like weakneses and Troubles ourselves.

And Grant, O Father ! that the Sight of his sickness, may be a warning to us to prepare for our own. Make our Hearts † *wiser and better*, by † *Eccles.* *Conversing in the House of Mourning ; 7. 2.* and let it teach us *the end of all Men*, and the vanity of all earthly things, and put us upon Zeal and Diligence in all the ways of qualifying and Dressing our Souls for a more blessed and everlasting Life, through Jesus Christ our Lord. *Amen.*

Our Father, &c.

VIII. A Thanksgiving for Recovery from Sickness.

I.

Blessed be thy Name, O God of all Power and Mercy, for that
 † Ps. 31. 7 † *thou hast Consider'd my Trouble, and known my Soul in my Adversity. Thou didst send me all those Helps whereby I was supported, and all the Intervals of ease wherewith I was relieved under my Sickness. And now thou hast brought me up again from the Grave, and Deliver'd me from my pains and weakness, and art become my Health and my Salvation.*

Yea, thy Mercy, O Blessed Lord! has rectified my Spirit, and done it Good by my Sorrows, which is more to be valued than easing my Body of them. For † before I was troubled I went wrong, but thy Corrections have taught me to see my Folly, and this world's vanity. And my Pains which have been my Monitors Day and Night, † have caused me to understand wisdom secretly.

And for these, and all other thy most endearing Mercies, * I will sing Praise

Praise to thee, O Lord my God, and
 give thee Thanks for ever. † I will not † Ps. 40.
 Conceal thy Faithfulneſs and thy Salva- 10.
 tion, but Declare and ſpeak of them,
 that others alſo may praise thy Name;
 [yea, * in the Preſence of all thy People, * Ps. 116.
 that they may give thee Thanks in the 18.
 Great Congregation.] And O! that I
 may never forget thy Mercies, nor they had
 my own Promiſes of amendment and deſired
 Holy obedience: but cheerfully and the Pray-
 Faithfully † pay thee my vows, and Per- Congre-
 form all the Promiſes and Good Pur- gation in
 poſes, Which I made whiſt I was in their
 Trouble. Sickneſs,

And Pity the Pains, Good Lord! they
 and hear the Cryes of thoſe, who are muſt not
 feeble and ſore ſmitten, as I was. Help forget to
 them to Patience, Comfort, and ſure Deſire
 Trust in thee. Be thou their Phyſi- ſo to re-
 cian, both of Soul and Body; and in turn
 thy Due time, eaſe them of their thanks
 Pains, and reſtore them to Health and for them
 Strength, as in thine abundant Mer- on their
 c; thou haſt reſtored me; and give us Recove-
 ry.
 all Hearts therewith Thankfully to † Ps. 66.
 adore, [and Faithfully to ſerve thee, 13, 14.
 through Jeſus Chriſt our Lord. Amen.

2.

BUT although by thy Grace, I am now recover'd, O Almighty Lord! from this Sickness; yet I know that at thy time, I must expect to be sick again, and shall surely Dye, and I know not how soon that time may come. And I have found how much need there is under the Terrors of Death, to be conscious to our selves of having led a truly Religious and upright Life, and how unfit we are to begin it under the Weaknesses of that State. O! then that my chief Care may always be to live with such a Good Conscience, as I should be willing to Dye with; and to do all those things in the time of my Health and Strength, which I shall surely wish I had done when my last weakness and sickness comes.

And therefore, O my Dear God! I humbly and earnestly Pray thee, that I may never fall to admire, or grow fond of any of the things of this world, by coming again to relish and enjoy them. Let me never envy the Wealth of the Covetous, nor the

the Honours and High Places of the Ambitious, nor the Sensual Pleasures of Licentious men. For these things, O Lord! cannot profit me in the Days of Evil. They are vain Things, that pass off in the using and leave nothing but remorse and Guilt behind them. And the Remembrance of them at the Approach of Death, instead of affording ease and Comfort, will be the greatest wound and weakning to my Spirit, and increase my Pains and Terrors, instead of any ways asswaging them.

Nor suffer me, O God! to trifle away this time of Respite in things of no benefit, which do thee no Honour, and my poor Soul no Good. For either to hide my Talents, or to misemploy them, will inflame the reckoning of my Sins: And that will turn this great Blessing of lengthning out my Days into a Curse; and make my latter end worse, than my beginning was.

But give me Grace, O Father! to Redeem those Precious Hours, which I have formerly thrown away on vice or vanities, by employing all this small Remainder of my time, in

† Pf. 16.
11.

seeking thy Glory, and in carefully preparing for my change, and Religiously and Reverently waiting for it, hoping thereby to have entrance for ever into † thy Presence where is fulness of joy, thro' the merits and mediation of my blessed Lord and Saviour Jesus Christ. *Amen.*

Prayers

Prayers and Devotions, on the Apprehension or Approach of Death.

Scriptures.

Pf. 49. and Pf. 90.	}	1 Cor. 15.
to v. 13.		Pf. 88.
Job 14.		Jo. 5. v. 21. to v.
1 Thes. 4. from v.		30.
13. to c. 5. v. 7.		Rev. 21.

I. On the Prospect of our own Death drawing near.

It is appointed unto men once to Dye, and after this the judgement. Heb. 9. 27.

For out of the ground wast thou taken, Dust thou art, and unto Dust shalt thou return, Gen. 3. 19.

We are Strangers here, and our Days on the Earth are as a shadow, and there is none abiding, 1 Chron. 29. 15.

As Pilgrims we sojourn: and have here no continuing City, but seek one to come, 1 Pet. 2. 11. Heb. 13. 14.

M 5

Yea,

Yea, the Days of man upon Earth, are like the Days of an hireling, to serve his appointed time.

And when his time is up, a Servant Earnestly desireth the Refreshment of the Shade, and the hireling looketh for the Reward of his Work, Job 7. 1, 2.

And as for me, I know that thou wilt bring me to Death, and to the House appointed for all Living, Job 30. 23.

For few and Evil have my Days been. And now behold! I seem as one who am going the way of all the Earth, Gen. 47. 9. & Josh. 23. 14.

And as I came forth of my Mother's Womb, so naked shall I return to go as I came, and shall take nothing of my Labour away in my Hand with me, Eccl. 5. 15.

I shall rest from my Labours, and nothing but my works follow me, Rev. 14. 13.

And I must work the Works of God, while it is Day; the night cometh when no man can work, Jo. 9. 4.

Blessed are those Servants, whom the Lord when he cometh shall find watching, Luke 12. 37.

Behold! I come as a Thief. Blessed is he that watcheth, and keepeth his garments, Rev. 16. 15.

Watch

Watch therefore, for ye know neither the Day nor the Hour, when the Son of man Cometh.

For at midnight there shall be a Cry made, behold the Bridegroom cometh, go ye out to meet him.

And they who are ready with their Lamps trimm'd, and Oyl in them, go in with him; but after that the Door is shut, and to those that knock he will say I know you not, Mat. 25. 6, 7, 10, 12, 13.

And who is that Faithfull and wise Steward, whom his Lord shall make Ruler over his Household, to give them their Portion of meat in due Season?

Blessed is that Servant, whom his Lord when he cometh shall find so doing;

Of a truth I say unto you, that he will make him Ruler over all that he hath, Luke 12. 42, 43, 44.

2. On Willingness to die.

O Death! how bitter is the Remembrance of thee to a man, that liveth at Rest in his Possessions, and that hath nothing to vex him, and that hath Prosperity in all things.

And how acceptable is it unto the needy, and to him whose strength faileth, that is
now

now in the last Age, and is vexed with all things, and to him that Despaireth and hath lost Patience, Eccles. 41.1,2.

And wherefore is Light given to him that is in misery, and Life unto the bitter in Soul?

Which long for Death, but it comes not, and Dig for it more than for hid Treasures?

Which rejoyce exceedingly, and are glad when they can find the Grave? Job 3.20, 21, 22.

Besides, whilst we are at home in the Body, we are absent from the Lord.

And we are confident, and willing rather to be absent from the Body, and Present with the Lord.

For if our earthly house of this tabernacle be dissolved, we know that we have a Building of God; an House not made with Hands, eternal in the Heavens.

And in this being burthened, we Groan Earnestly, Desiring to be Cloath'd upon with our House which is from Heaven, 2 Cor. 5. 1, 2, 4, 6, 8.

For to me to Die is gain. And therefore I have a Desire to Depart, and to be with Christ, which is far better, Phil. 1. 21, 23.

The

The Day of Death, is really better than the Day of ones Birth, Eccl. 7. 1.

For the Spirit shall return to God who gave it.

The Dust, indeed, shall return to the Earth, as it was, Eccl. 12. 7.

But there the wicked cease from troubling, and there the weary be at Rest, and they hear not the voice of the Oppressor, Job 3. 17, 18.

Yea, I will ransom them from the Power of the Grave, saith the Lord, I will redeem them from Death: O Death! I will be thy Plague; O Grave! I will be thy Destruction, Hos. 13. 14.

For he shall change this Vile Body, and fashion it like unto his own Glorious Body, Phil. 3. 21.

And this corruptible shall put on Incorruption; and this mortal shall put on immortality, 1 Cor. 15. 53.

And the Lord God will wipe away tears from off all Faces, and there shall be no more Sorrow, nor Crying, nor Pain, but Death shall be swallowed up in Victory, Is. 25. 8. Rev. 21. 4. 1 Cor. 15. 54.

3. Against Fear of Death.

Fear not the sentence of Death, remember them that have been before thee, and that come after, for this is the Sentence of the Lord over all Flesh, Eccles.

41. 3.

† 2 Sam.

7. 12.

It is but a † going to Rest, Our Friend Lazarus sleepeth, Jo. 11. 11.

And though therein I leave Dear Friends, yet I go to my Fathers, Gen. 15. 15.

And am gather'd to my People, Gen. 49. 33.

And the Righteous hath Hope in his Death, Prov. 14. 32.

For God hath begotten us again to a lively Hope through the Resurrection of Jesus Christ from the Dead, 1 Pet. 1. 3.

And by his Death, he hath destroyed him who had the Power of Death; and deliver'd them, who all their Life Time were in Bondage to the Fear of him, Heb. 2. 14, 15.

So that now, whether we Live or Die, we are the Lord's, Rom. 14. 8.

For he died for us, that whether we wake or sleep, we should live together with him, 1 Thes. 5. 10.

The

The Sting of Death is Sin, 1 Cor. 15. 56.

But he is exalted to be a Prince and a Saviour, to give Repentance and Forgiveness of Sins, Acts 5. 31.

And we have such an High Priest, as will have Compassion on our infirmities.

He can mercifully Consider and be touch'd with them in us, having in all points, Sin only excepted, been tempted like as we are himself, Heb. 4. 15. & c. 2. 17, 18.

And therefore Thanks be to God, who giveth us the Victory of Death, through our Lord Jesus Christ, 1 Cor. 15. 57.

And Blessed are the Dead from henceforth, which Die in the Lord: Yea saith the Spirit, for they rest from their Labours, and their Works follow them, Rev. 14. 13.

4. Against Presumption.

[ET him that thinketh, he standeth, take heed lest he fall, 1 Cor. 10. 12.

Thou standest by Faith: be not high-minded, but Fear, Rom. 11. 29.

Happy is the man that feareth always; but he that hardneth his Heart against Fear, shall fall into mischief, Prov. 28. 14.

Work

Work out therefore your own Salvation with Fear and Trembling :

For it is God that worketh in you of his Good Pleasure, Phil. 2. 12, 13.

Likewise, since you must stand before him, who without Respect of Persons judgeth according to every man's work, pass the time of your Sojourning here in Fear, 1 Pet. 1. 17.

Tho' I know nothing by my self, yet am I not hereby justified, 1 Cor. 4. 4.

The Heavens are not clean in his sight, Job 15. 15.

He put no trust in his Servants; and his Angels he charged with folly, Job 4. 18.

When I consider, I am afraid of him, Job 23. 15.

I trust in the mercy of God for ever and ever, Psal. 52. 8.

But will keep withall an humble Spirit, that trembleth at his word, II. 66. 2.

And serve him with Reverence and Godly Fear, Heb. 12. 28.

5. In the last Agonies.

Lord, now let thy Servant depart in Peace, Luke 2. 29.

Say

Say unto my Soul, I am thy Salvation,
Psal. 35. 3.

This Day shalt thou be with me in Paradise, Luke 23. 43.

Lord Jesus receive my Spirit, Acts 7. 59.

Into thine Hand I commit it, for thou
hast redeemed me, O Lord God of Truth!

Psal. 31. 5.

Be with me, and Conduct me thro'
the Valley of the shadow of Death, Psal.

23. 4.

Send thy Holy Angels to Carry me
into Abraham's Bosom, Luke 16. 22.

And into the inheritance of the Saints
in light, Col. 1. 12.

I have fought a good Fight, I have finished
my Course, I have kept the Faith.

Henceforth there is laid up for me a
Crown of Righteousness, which the Lord
the Righteous Judge shall give me at that
Day, 2 Tim. 4. 7, 8.

For if we believe that Jesus Died, and
rose again, even so them also which sleep
in Jesus, will God bring with him,
1 Thess. 4. 14.

And I know whom I have Believed,
and I am perswaded that he is able to
keep that which I have Committed to him,
against that Day, 1 Tim. 1. 12.

Prayers

Prayers.

I. *Prayers on the Prospect of one's own
Death drawing near.*

1.

GRant, O Lord ! that I may end my Life in thy Fear and Favour ; and that I may receive my Death, which now threatens me, not as my Curse, but as my Deliverance. Let me find it a Rest from my Labours, and an Entrance upon a Life without Trouble and without Sin. And blessed be thy Mercy, which though it has seen fit and needful to discipline me with Sorrows, yet has not made my Sorrows endless, but all to be laid down with this mortal Life ; and even in my Death has given me hopes of Joys without end in a better Life, through my dearest Lord and Saviour Jesus Christ, *Amen.*

2.

O Blessed Lord ! now I am hastening on to the End of my Life, remember not against me the great and manifold Errors thereof ; but let them all

all be wholly done away, by thy Mercies, and my blessed Saviour's Merits, and my own true Repentance. Let me come to my Change without Guilt, and foresee its near Approach without Fear or Impatience.

And O! that I may always stand ready to give a good Account of my Life unto thee. And that I may fight out the good Fight of Faith with Constancy and Perseverance, and finish my Course with Joy, and never sleep in Sin, nor lie down in Misery and Sorrow.

And since my Soul is now summon'd to meet the Bridegroom, dress it, O Lord! in a Wedding Garment, fit to appear in his Train. Give me † Oil in my Lamp, † Mat. 25. and Grace to trim, and light it, and 4. 7, 10. keep it always burning, sending up a pure and holy Flame, that when the Door opens I may be ready to enter in with *him*. And enable to strip it self of all fleshly Affections before it leaves my Body; and to be of like Mind and Disposition with the Holy Angels and Beatified Spirits, before it goes to keep them Company.

And, O my God! let me never forget that this is like to be the last Trial, which

which thou wilt afford me of renouncing mine own Will, and resigning my self up to thine; and of shewing forth Devotion of Spirit, and all holy Obedience and Patience, and Faith, and humble Confidence in thee. And therefore make me watch for all Opportunities of exercising the same, and do them diligently, as my last Labours for Immortality, and for securing thy everlasting Mercy through Jesus Christ my Lord, *Amen.*

II. *Prayers for Willingness to die,*

I.

O Most gracious and merciful Father! give me Grace to be always fit for thy Mercy, that I may not be slow or unwilling to come to thee, now thou callest for me.

* *Cor. 15.* 36. Forgive me all my Sins, O God! which are * *the Sting of Death*, that I may look on it as an harmless thing which cannot hurt me. And make me sensible, how I am thereby eased of all those Weaknesses and Sorrows, which render my Life a Burthen to me.

Help

Help me to consider it, O Lord !
as what comes to give me rest from
all my Labours. And to take up there-
with, as with a shelter against all In-
juries and ill Usage. To look upon
it as a Cure of all my Bodily Pains,
and Sickneses ; and as a Remedy of
all my Sins and Temptations, Sor-
rows and Misfortunes. For after once
I shall have got to thee, O blessed Fa-
ther ! I shall be out of their reach,
and never come under their Power
any more.

I know, O gracious God ! that
Heaven is my Country, and that I
have still more cause to rejoice, and
less to repine, the nearer I am draw-
ing home. That this Death is but the
beginning of a better Life, and a
most desireable Exchange of Travel
and Misery, for Rest and Joy, and of
a few Days, for Eternity. And let me
not be afraid of that, O my God !
which is to set me safe in thy King-
dom, and to bring me to enjoy thee
in everlasting Bliss and Glory, thro'
Jesus Christ my blessed Saviour and
Redeemer, *Amen*

2. Lord !

2.

Lord ! now thy Messengers are come to summon me, make me reckon that thy time is best for my Departure, and let me not seek about for Excuses and Pretences, of staying longer here. Since this Summons is of thy sending, let not me receive it with Reluctancy. Since thou sendest it for my Good, let me not be afraid of it as if it would do me hurt. Since thou callest me thereby to come to thee, let me not come unwillingly, or seem forced away.

Let not my Heart, O God ! be tyed fast to any Earthly things, and then it will be easy to me to be taken from them. Raise it above this World, and make it fit and free to trust thee for the next : And then, O Jesu ! come when thou pleasest, and I shall receive thy Call with Joy.

And Grant, O Lord ! that I may make no Pretence for my Unwillingness, because I shall thereby leave some good things unfinish'd, which I have in hand for my Brethren's Needs, or for thy Service. But remember and consider with my self, that so must
all

all they who make it their Care at all times, to be designing and doing Good. And that 'tis fittest for thee to determine wherein, or how long thou wilt be served by me, in any things which my poor Soul is any ways capable through thy Grace to design or do for thee. That if it seem good in thy Eyes, thy Providence will raise up Instruments, and supply what I am designing, by other, and it may be far better ways. And that I have no reason to be slow, but much, infinitely much to be hasty in coming to thee, if from † *bearing the heat of the day*, and † *Mat. 20* a task of Labour and Toil in thy Service, thou shalt be graciously pleased to call me to everlasting Rest and Joy in thy Presence, through Jesus Christ my Lord, Amen.

3.
I Ord! in this State I am sore † *bur-* † *2 Cor.*
† *winded*, and groan earnestly; † *de- 5. 2.*
† *siring* rather if thou pleasest, to depart, † *Phil. 1.*
† *I be with Christ, which is far better* 23.
for me.

But let me not be weary of my Work and Station, O my God! before thy time, nor hasty in Desires of

of Death, whilst thou see'st fit to try me in the Labours and Patience of Life. Keep me contented to bear my Sorrows whilst thou please'st, and to leave it to thee to order when 'tis fittest for me to lay them down, and to exchange them for Ease and Pleasures in thy Heavenly Kingdom where † *Death* at last shall be swallowed up in Victory, and this Mortal shall put on Immortality, through the Merits of thy Son our Saviour Jesus Christ, Amen.

† 1 Cor.
15. 54.

III. *Prayers against Fear of Death.*

I.

Cleanse me, O gracious God from Guilt and Sin, which are the Sting of Death, and then let nothing else make me afraid of it.

Let me not dread the stroke thereof, as a thing that is hard for me to bear. But consider, that it is an Hardship common to me, with every mortal Nature. That if it is hard, it cures all other Sores and Hardships, and it self soon over. And that hard and painful as it is, the weakest have borne it, and can pass through it. Yea, and that very frequently the Pains of Sick

Sickness are much worse than the Pains of Death, and ordinarily endure more Sorrow before they come to die, than they feel or show at last in Death it self, Nay, that as they fall asleep insensibly, so they often seem to die so too.

And whatever Pains it would otherwise make to me, O Lord ! it will be made easy by a clear Conscience, and a comfortable Hope of thy Mercy. And let it arm my Spirit against Fear, to think that I am coming thereby to a good Master, whom as I have ever found most gracious and merciful all my Life, I shall now much more find so at my Death, through the Merits and Mediation of Jesus Christ my Lord, *Amen.*

2.

NOr let my Spirit, O God ! be broken with Fear, out of an Apprehension of dying under the load of thy heavy Displeasure. For thou takest Delight in pardoning those, whose sincere Desire and Care has been to please thee ; and in making all fair Abatements, and reasonable Allowances, to their Forgetfulness and Infirmities.

N

I

I am very sensible, alas ! that I am too defective in my Duty and Service. But make me remember, O blessed Lord ! that thou canst and dost bear with some Defects. For the best are not free from Faults and Defects enough to humble them ; and yet they are surely within the terms of thy Pardon.

Yea, thou wilt bear with many Defects, in truly loving and dutiful Minds, and hast not limited thy Forbearance to narrow and scanty Bounds. For among those whom thou savest, there are many and very distant Degrees of Virtue and Obedience, and the greater measures thereof which are attained by some, are still wanting in others of them.

And these Defects of mine, O God ! great and many as they are, are to be judged of by a merciful Saviour, who knows our natural Frailties and Infirmities, and is ready to allow all that Pity and Favour to them, which can be desired in reason. For he doth not require such Exactness of us, as is a Task fit, not for Men, but for Angels. But takes up with such, as the natural and pitiable Weakness of our State,

State, and of a frail and forgetful Creature in the midst of a tempting World, can bear.

O then ! that I may consider thy Mercy, to fortify my Mind against Fear. And fix my Soul upon the Tenderness and Clemency of my Judge and Saviour, which will embolden me to stand before him without Horror. And upon the Condescensions of the Gospel, and the needful Deductions and Forbearance which it promises to our Weaknesses, that in this hour of my Necessity I may be guarded against all the Suspicions of my own Melancholly, or Mistrusts of thy Mercy, and may be strengthened with a comfortable Hope in thee, through Jesus Christ my Lord, *Amen.*

^{3.}
BUt if after all, my Fears shall by times return upon me, and prove troublesom to me : Let it however comfort me, O Lord ! to think that thou art wont to make better of humble Souls, than they are wont to make of themselves ; and wilt judge me, not according to my Fears, but according to thy Mercies. A truly

contrite Heart, O God! is safe in thine Eyes, even when it gives it self up for lost in its own.

And as my Fears will be no Prejudice to my Safety, so grant, good Lord! that they may be an Help to my Duty, and may quicken and increase my Care and Endeavours to obey thee. Make them the Guards of my Innocence, and a constant Spur to thy Service. And then, O holy Father! though they trouble and discomfit me at present, yet they will happily confute themselves and recompence me in the end; and my sincere Obedience shall make sure thy gracious Acceptance, though I my self dare not believe it till I come to find and hear it from thee in the other World, through the Merits of my only Lord and Saviour Jesus Christ, *Amen.*

IV. *A Prayer against Presumption.*

LET not my Heart deceive me, O blessed Lord! in judging of my self; but keep me from Pride and vain Confidence, in setting too little by thy Grace, and thinking too well of mine own Ways. O!

O! that I may never flatter my self into an evil Security, and an Insensibleness of the great Need I have of thy Mercy. For thou, O Lord! ^{† re-† Jsa. 4.6.} sittest the Proud, but givest Grace unto the ^{† Luk. 18.} Humble. Thou rejectest ^{† the proud^{11,14.}} Pharisee, who justifies himself, and sees not his own Nakedness and Poverty.

But the very best of us all do absolutely need Repentance, and have but too many Sins to humble us. We must * throw our selves upon thy Mer-^{* Ve eti-} cy, and ^{† can not stand in thy} Judgment shouldest thou be ^{rigorous in ex-} ^{am lau-} ^{dabili vi-} ^{tae homi-} ^{num si re-} ^{mota mi-} ^{sericordia} ^{discutias} ^{eam. Aug.} ^{Conf. l. 9.} acting what we have done amiss, nor * appear before thee when thou art angry. Thy Justice is terrible to the greatest Saints; yea, and before thee even the Angels themselves do cover their Faces.

And as we cannot come off clear^{c. 13.} in thy Judgment, but merely through ^{† Ps. 130.} Mercy: So neither can ^{† we stand^{3.}} ^{* Ps. 76.7.} in obedience to qualify us for it, but ^{† Rom.} ^{11.20.} only through Faith. 'Tis thy Help, O Lord! that must support and keep us in thy Ways. And if it were not for thy Grace, and our own Caution and holy Jealousy over our selves, we are

as liable to fall as others. O! then
 † *Ibid.* that I may † *not be high minded,* and
 place my Confidence in my self; *but*
 learn to *Fear*, and shew Care, and
 humble Dependance upon thee, and
 with Godly Reverence look for thy
 Promises of Grace and Mercy, thro'
 Jesus Christ my Lord and only Savi-
 our, *Amen.*

V. Prayers in the last Agonies.

Ejaculations.

DUst thou art, and to Dust shalt thou
 return, Gen. 3. 19.

Lord Jesus! have Mercy upon me.

† *Jo. 1. 29.* † O thou Lamb of God! that takest a-
 way the Sins of the World:

Be merciful to me a Sinner, Luke 18.

13.

Though I often offend thee, yet,
 Lord! thou knowest I sincerely love
 thee; and hate my self for having dis-
 pleased thee. And can any who sin-
 cerely loves thee perish eternally?

Lord receive me, for I am hastning
 apace to thee.

*I stretch forth my hands unto thee, my
Soul thirsteth after thee as a thirsty Land,
Ps. 143. 6.*

*† Lord! remember me when thou comest in thy Kingdom. Do with this^{42.}
frail and wearied Body, what thou
pleasest. Only receive my Spirit to
thy Mercy in Death; and raise up
this Corruptible to Incorruption after
Death.*

*And forsake me not, O God! now
my Strength faileth me, Psal. 71. 9.*

Besides which, the Dying Persons
may use the Scriptures collected for
this Case, p. 61.

Prayers.

1.

Lord ! wash my Soul in thy Blood, that it may be *presented without spot* unto thee. And let me die in thy Favour, and rest in Peace, and rise again in Glory, *Amen.*

2.

Stengthen me, O my God ! in my Agonies. As my Strength fails, let my Pains wear off. But when my Strength fails, let not my Faith fail. Even in Death let me trust in thee. And the nearer I am drawing to thee, the more do thou manifest thy Mercy unto me, through Jesus Christ my Lord, *Amen.*

3.

Deliver me, O Lord ! from Fear of Death, and from all violent Disorders of a troubled Fancy, or painful Delusions of my Ghostly Enemy. O ! let not him be able now to disturb and terrify me, or any way to prevail against me, but guard thou thy Servant coming unto thee, *Amen.*

4.

4.

HAve me in thy Custody, O holy Father, for † *nothing can take me* † Jo. 10. out of thy hands. And give thy holy 29. Angels charge to stand about me, to guard and receive my poor Soul at my Departure, and to conduct and carry it to the blessed Receptacles of Rest and Peace, Amen.

5.

Come, † Lord Jesu! Come quickly, † Rev. 22. * I desire, and groan earnestly, to 20. be dissolved, and to be with thee. † Into * Phil. 1. thy hands I commend my Spirit, and lay 23. down my wearied Flesh to rest in † Ps. 31. 5. Hope of a blessed Resurrection to eternal Peace and Joy at the Last day, Amen.

6.

Lord! if it be thy gracious Will, make my Pains short, and my Death easy, at least not excreably tedious, or grievous to me. But if thou hast otherwise ordered, thy blessed Will be done. Only give me Patience to bear them, and Spiritual Comforts under them, and at thine own time make my Death my Pas-

N 5

sage

sage to a blessed and eternal Life,
through Jesus Christ my Lord, *Amen.*

Out of the Office for Burial.

AND, O Lord most holy ! O God
most mighty ! O holy and merci-
ful Saviour ! thou most worthy Judge e-
ternal ! suffer me not at my last hour, for
any Pains of Death to fall from thee,
Amen.

And these Prayers may be said for
the dying Person as occasion requires,
by his Friends who are about him,
only altering the Persons, *We* for *I*,
him for *me*, *our* for *my*, &c. as is re-
quisite upon the change of Persons.

Likewise they may use for him the
Recommendatory Prayer for one at the
Point of Departure, in the Churches
Office for Visitation of the Sick.

O Almighty God ! with whom do live
the Spirits of just Men made perfect
after they are delivered from their Earthly
Prisons : We humbly commend the Soul of
this thy Servant, our dear Brother, into
thy Hands, as into the Hands of a faith-
ful Creator, and most merciful Saviour ;
most

most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the Blood of that Immaculate Lamb that was slain to take away the Sins of the World; that whatsoever Defilements it may have contracted in the midst of this miserable and naughty World, through the Lusts of the Flesh, or the Wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily Spectacles of Mortality, to see how frail and uncertain our own Condition is, and so to number our days, that we may seriously apply our Hearts to that holy and heavenly Wisdom, whilst we live here, which may in the end bring us to life everlasting, through the Merits of Jesus Christ thine only Son our Lord, Amen.

6. A Prayer against sudden Death.

Lord! they who have lead the best Lives, are desirous of some time to prepare for their Death. But my Life has abounded in Sins and Frailties, which make me stand in much greater need thereof. Snatch me not away therefore to give up my Accounts,

counts, by the Surprize of a sudden Death, but deliver me from an unprepared Heart, and an unexpected End.

As I sin daily, O God ! let me repent daily ; and stand always upon my watch, that I may be ready for thee whensoever thou callest me : But give me time and leisure, if it may please thee, to put my Spirit in the best order I can, for leaving this World, and appearing before thee, and taking my leave of all decently ; that so with more Satisfaction to my Friends, and with more Settlement of Mind and Comfort to my self, I may yield it up into the hands of thy Mercy, through Jesus Christ my only Lord and Saviour, *Amen.*

Prayers

Prayers and Devotions upon
the Death of Friends.

Scriptures.

1. When a Friend dyes.

[I]t is better to go to the house of mourning, than to go to the House of Feasting: for that is the end of all men, and the living will lay it to his Heart.

Sorrow is better than Laughter, for by the Sadness of the Countenance the Heart is made better, Eccl. 7, 2, 3.

But sorrow not, Brethren, for them which are asleep, even as others which have no hope.

For if we Believe that Jesus Died, and Rose again, even so them also which sleep in Jesus, will God bring with him, 1 Theff. 4. 13, 14.

Precious in the Sight of the Lord, is the Death of his Saints, Ps. 116. 13.

And Blessed are the Dead which Die in the Lord, for they rest from their Labours, and their works follow them, Rev. 14. 13.

In the sight of the unwise they seemed

to Die, and their Departure is taken for misery.

But they are in Peace, and there Hope is full of immortality, Wisd. 2. 3, 4.

And here the Righteous shall be had in everlasting Remembrance, and the memory of the just is Blessed, Psal. 112. 6. and Prov. 10. 7.

Besides, when the Righteous Dies, it is often to take him from the evil to come, Isa. 57. 1.

And now he is Dead, wherefore should I fast and weep? Can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. 12. 23.

Forget it not, for there is no turning again: thou shalt not do him good, but hurt thy self.

And think thou hearest him say. Remember my judgement, or the sentence upon me, for thine also shall be so: Yesterday for me, and to day for thee.

Therefore take no Heaviness to heart, but Drive it away, and remember the last end.

And when the Dead is at Rest, let his remembrance Rest, and be Comforted for him when his Spirit is Departed from him, Eccles. 38. 20, 21, 22, 23.

2. When a Friend is taken away early.

THough the Righteous be prevented with Death, yet shall he be in Rest.

He was taken away speedily, lest that wickedness should alter his understanding, or Deceit beguile his Soul.

He pleased God, and was beloved of him; so that living among sinners he was translated.

Yea, therefore the Lord hastened to take him away from the wicked.

Moreover, he being made Perfect in a short time, fulfill'd a long Time.

For Honourable Age is not that which standeth in Length of time, nor that is measured by number of years.

But wisdom is the Gray hair unto men, and an unspotted Life is old Age, Wisd. 4. 7, 8, 9, 10, 11, 13, 14.

And why art thou against the Pleasure of the most High! there is no inquisition in the Grave, whether thou hast lived ten, or an hundred, or a thousand years. Eccles. 41. 4.

3. When

3. When one is Childless.

Trust not thou in the Life of Children, neither Respect their multitude: For one that is just, is better than a thousand; and better it is to Die without Children, than to have them that are ungodly, Ecclesi. 16. 3.

Better it is to have no Children, and to have Virtue.

For the Memorial thereof is immortal, because it is known with God, and with Men.

When it is present men take example at it; and when it is gone, they desire it: it weareth a Crown, and Triumpheth for ever, having got the Victory, striving for undefiled Rewards, Wisd. 4. 1, 2.

Prayers.

I. Prayers when a Friend Dies.

I.

† Or Sister.

O Almighty Lord! who hast [now] taken from us our Dear [† Brother] here Departed; at thy word we

we are sent into the Labour of Life,
and at the same word we return a-
gain into the Rest and Sleep of Death.
And thy Counsels, O God! are Se-
cret, and far above out of our sight.
But they are always just, and leave
no Ground for our Complaints. Yea,
they are always wise and Good, and
will appear to have been most Ho-
nourable for thee, and most fit and
proper for us in the end.

O then! that † I may humbly † Put *We*
and dutifully Reverence thy Order-*for I, and*
ings when I cannot Comprehend make
them; and bring my will, into a such o-
quiet submission unto thine; and re-*ther*
ceive my Loss meekly and without *changes*
murmuring, because it is of thy *of Num-*
ber, as are
sending. *requisite,*

Teach me thereby, O Lord! to when se-
stand in awe of thy Justice, and to veral put
shew a devout Sense of the Desert of up this
Sin, whose † *Wages is Death,* and a Prayer
decent Sorrow for my own Loss. *together.*
But let my Sorrow be without fixing † *Rom. 6.*
Faults on what thou hast order'd; *23.*
and without refusing to be comforted as
† *others who have no hope;* or growing † *Theff. 4.*
rebellious or unthankfull unto thee, *13.*
and troublesome to those about me,
because

because thou hast call'd my dear Friend away, and deprived me of his Company.

[Yea, Lord ! instead hereof, keep me thankful unto thee, that I was allow'd to have and enjoy this Comfort, before I am call'd now to part with it. For I have great cause to bless thee, that I enjoy'd him at all [especially so long as I did ;] and have no cause now to be angry, that I can enjoy him no longer. Nay, I should render my self utterly unworthy of any Gift from thee, should I fall to claim thy free Favours as my due, because thou hast long continued them to me ; and to think thou dost me Wrong, if at any time thou holdest back thine own, and for wise and good Ends stoppest some stream of thy free Bounty towards me.]

And let this Uncertainty, O God ! of the dearest Worldly Comforts, teach me to fix my Heart on Joys, which will never fade or perish. To take more Comfort in thy self, and to look for less in all Earthly things. O ! be thou my Desire, and my Heart's Delight ; and let a good Conscience be my Treasure, and Integrity my Joy.

Joy. And these will stick to me till Death, and follow me beyond it, and give me Rest in thy Presence and Pleasures for evermore, through my dearest Lord and Saviour Jesus Christ, Amen.

2.

L Et not my Grief exceed, O Lord! or be obstinate against Thoughts or Words of Comfort, because I † *can-* † 2 Sam. 12.23. *not bring him * back again,* and because it cannot benefit him, but will much * Or her, or it, when a Child. hurt me.

And make me consider, [which alas! I ought thorowly to have consider'd sooner,] that altho' he was a very dear and great, yet he was only a mortal Comfort, whose Life would be sure to fail, though his Friendship should not. I know my Tenure was only to hold him as thy Gift, and to part with him again at thy Pleasure. And that as we have the Comfort of enjoying dear Friends or Relations here, so we must be content too to have the Trouble and Sorrow of parting with them.

And now, Lord! when thou hast taken him, I know that he is more thine than he is mine, and that thou hast

†The Ex-
 pressions
 of Hope,
 of the hap-
 py Estate
 of the de-
 ceased
 Person, in
 this and
 and the
 follow-
 ing Pray-
 ers, must
 be left to
 the Dis-
 cretion of
 those
 who are
 to use
 them, ac-
 cording
 as their
 Friend's
 Life and
 Death
 was.

hast the best Claim to him. And when
 thou tookest him from me, thou
 tookest him to thy self. [† And I
 trust thy taking him, is to his un-
 speakable Joy, tho' it be to my Sor-
 row; and that with thee he is now
 infinitely better than he was, or could
 be here. Yea, that thou hast taken him
 to that Place, where by thy Mercy I
 also hope to come, and whither in my
 order thou wilt likewise take me in
 thy due time: So that thy Grace, O
 dear God! and a little Patience, will
 bring us together again.]

And O! that thou wouldest be
 pleased to put an End to all our Sins
 and Sorrows, and to hasten thy King-
 dom, and to accomplish the number
 of thine Elect. And mercifully to
 grant that all we, and all others, who
 either have departed, or shall depart
 this Life in thy true Faith and Fear,
 may have our perfect Consummation
 and Bliss in thy Heavenly and Eternal
 Kingdom, through Jesus Christ our
 only Lord and Saviour, *Amen.*

3.

Let not my Grief for my deceased Friend exceed, O most gracious God! for I hope thou hast taken him for his own Good: And that thou hast comforted his Soul by his Exchange, and hast only smitten ours; leaving us to mourn for our Sins, and for our Loss, whilst he by thy Mercy is hereby set out of the reach of Sin and Misery.

For as he is now removed, O Father! from all Worldly Satisfaction, so is he also from all Worldly Temptations. And our Comfort is to hope, that he is now at Rest from Labour, and has ceased from Sin and Shame. That he is now eased of Pains, and is above Misfortunes, and has found a Cure for all his Sorrows, having Grief and Care for ever banish'd from his Heart, and † *all Tears wiped away* † Rev. 21. *from his Eyes.* And that he is gone from the *Vale of Misery*, to the Regions of Joy, and from conversing with us, to live with thee and the blessed Jesus, and to be a Companion of Saints and Angels.

Let

Let not Self-love then, O Lord and the Sense of my own Loss, make me repine at that Change, which I take to be his Happiness. Let not that which I hope doth highly please him, displease me ; nor let me refuse Comfort, because I trust he is taken for ever to be fill'd with it. His Death I humbly hope, is the Joy of Saints and Angels, and the Envy and Grief of evil Spirits, who see him taken up to a State where they cannot tempt, and to an Happiness which is for ever denied to themselves. O! then that I may not join with his utter Enemies and mine, in their Envy, but with those blessed Spirits in their Charity ; and instead of grieving immoderately, or being angry with thee, that I may heartily bless thy Name, for turning Death thus into a Blessing, and as I trust for accomplishing his Hopes thereby, and making of him happy.

And let thy Providence, O Father! be a Store-house of Supplies, to make up to me, and to all his Friends and Dependants, all those Supports and Blessings, which we receive from thee by his means. Especially let his Change,

Change, put us all upon preparing diligently and carefully for our own. Make it raise us up from the Death of Sin to a Life of Righteousness ; and take us off from all undue desire or care of Earthly things, to mind the one thing necessary, which is the great and most comfortable Business of Life, and which alone will stand us in stead, and make us happy after Death, through **Jesus Christ our Lord,** Amen.

4. *A Prayer when any Persons feed Impatience, and fix themselves in Grief, by surmising that God is angry at them when he takes away their Friends.*

O Blessed Lord ! let not me make it a Pretence for my Impatience, that this Loss comes as thy Visitation for my Sins ; or grieve obstinately, as fancying that thou takest away my Friend here departed, out of Anger and Displeasure against me. For thou, O God ! hast many other Ends to look at, besides what concerns me, in these matters. And these

these Providences touch our Friend themselves directly and principally and reach us only by the by. And when in meer Love and Kindness unto them thou wouldst call them to thy self, that must unavoidably take them away from us.

But if in this Change thou dost shew Displeasure against me for my Sins, Lord! teach me, that it is my Part humbly to submit my self to thee, and not to be angry or impatient under thy Correction of me, but to † *accept* my Loss with quietness *as the Punishment of mine Iniquities.* And that whilst thou art removing my Blessings, because of my great Unworthiness and Unthankfulness under them: I have the more need to shew my self thankful for any that are still continued to me, and to give up my Will in all things to thine, to serve and please thee, through our dear Lord and Saviour Jesus Christ, *Amen.*

† Lev. 26.
41.

5. *A Prayer when these Losses come close one upon another.*

AND altho' these affecting Losses come thick upon me, O Father! yet I know all this is for a greater Trial of my Patience. And I am sensible that I have enough, and abundantly too much in me, that needs to be punished thereby. And that thou hast wise and kind Reasons enough, thus to heap upon me these Sorrows, though it were not to punish, but only to improve my Spirit.

And O! that this Succession of my Losses may serve to perfect me in Patience, and to wean me more thoroughly from all Earthly Supports. O! that it may temper my Worldly Complacencies, and guard me against all Excess therein. And call me to take Delight, and seek Comfort in thee, instead of seeking it in them; and to look more at the Joys of thy Kingdom, where our Comforts shall succeed one another infinitely faster than our Sorrows do here, and where we shall for ever enjoy thee, through Jesus Christ our Lord, *Amen.*

O

For

For supplying the want they have of their departed Friend, by other ways of God's good Providence, they may use the *two Prayers for the Widow and Orphans, &c.* p. 146, 147 & 148.

6. *A Prayer for Learning by these Losses, to sit more loose to the World, and to fix our Hearts more on the Love of God.*

† 2 Cor.
12.7.

THOU hast sent me this † *Thorn in the Flesh*, O blessed Lord! to cure my inordinate Fondness for fleshly Delights, and to keep me from being *too much exalted* with them. For I pleased my self too much with Worldly Comforts; and to take my Heart off from them, thou hast now embitter'd them to me with these Sorrows.

And O! do thou teach me thereby, to delight more in thy self, and less in Earthly things. Enable me to make a good Conscience, and a comfortable Sense of thy Love, and Hope of thy Promises and of Heavenly Joys, my most beloved Pleasures.

And,

And, Lord ! let me never call my self unhappy, whilst I can enjoy thee. But make me account the Loss of all things else to be made up to me in thy Love, and never repine or complain of other Wants whilst thou art left me ; and I can comfortably look up to thee, as my Bosom Friend, and my tender Father, as my Life and my Health, my Rest and my Joy, through Jesus Christ my Lord, *Amen.*

*A Prayer when a Friend is taken away
in his Prime.*

THou art pleased to cut off my
† dear Friend, O most righte- † Here
ous Lord ! in the midst of his days, mention
before he had passed through the se- the Rela-
veral stages of Life, and accomplished tion, as
the Number of his Years. Husband,
Wife, &c.

But I will remember, O my God !
that it is not the Length of Life, but
the Goodness of it, which thou lookest
at. And that he has lived long e-
nough, who has lived to be fit for
thee, and to dispose his Soul for thy
Mercy. The blessed Mansions above
are infinitely the best Place to pro-
long
O 2

long and enjoy Life in. And therefore if thou, O Father! art graciously pleased [as I hope thou art] for the Merits of our dear Lord and Saviour Jesus Christ, to accept of the Innocence and Obedience of his Life, neither he nor we have any cause to complain of the Shortness of it. And if we who are left behind him, may have the Grace first to live holily, we will thankfully think, and own to thee, that we have lived long enough, whensoever thou seest it time we should die.

And as my dear Friend is taken away in the Prime of his Strength, so I must consider, O Lord! that he is taken away withal in the Height of his Toils, and out of the greatest Hurry of his Business and Temptations. Thou hast hereby kept him from trying, how strong he could be to bear Sorrows and Vexations, and from lamenting to find his Strength too often turn'd into Weakness.

And O! that we who survive him, may at length attain by thy Grace, to have all our Temptations end in a perpetual Security and Undisturbedness, to have all our Sorrows turned
into

into Joys, and our Days of Labour happily exchanged for Days of Rest and Peace, for the Merits and Meditation of our blessed Lord and Saviour Jesus Christ, *Amen.*

III. Prayers when a Friend is taken away, by a violent untimely Death.

- I. *A Prayer whilst the Person yet liveth, to be said either by himself, or by his Friends for him.*

† Put this thy unworthy Servant for me, &c likewise him for me, his for my, he for I, &c.

O Almighty Lord! thou art pleased by a violent and hasty Stroke, to hurry † me thy unworthy Servant out of this World. For thou didst deliver me * [into the Hands of him that smote me; and how unjustly soever my Death comes from him, yet it is most just from thee. I fully justify thee, and freely forgive him: And O! that he may truly repent thereof in time, that thou mayst freely forgive him too.]

when his Friends say this Prayer o- ver him. * Upto the Accident that smote me, when he falls by an Ac-

But as I am like to be snatched a-

O 3

way

way thereby from hence in haste, O my dear God! give me great Strength of Grace to do much towards finishing my Peace with thee in a little time. If thou art pleased to shew it, thy Grace can perfect my Repentance in few hours, yea in a few minutes as well as in many. It wrought
 † *Luk. 23.* it in † *the Thief upon the Cross*, in his
 40, &c. last Agonies. And some who had
 * *Mat. 20* tarried till * *the last hour of the Day*,
 6, 9. are made acceptable thereby in thy Service. O! let it be mighty towards me in this my necessity, as it was towards them in theirs; and take me not hence till it has made me a Penitent fit for thee to accept of.

O! remember not my great and manifold Sins, in Wrath; but only to send Grace sufficient to cure them, and to shew Mercy on me for the same. And as I am hereby † chastened
 † *1 Cor.* for their Cause, Lord, let it be that I
 11. 32. may not be condemned with the World. Let all my Punishment, or Portion of Pains be here, but give me Peace and Favour with thee hereafter.

And spare me a little, good Lord! spare me if it may seem good to thee, that I may recover some Strength,
 and

and dress my Lamp, and supply the great Defectiveness of my Duty towards thee, before I die. But if thou hast otherwise decreed, and I must die suddenly, then magnify thy Mercy, O my God! in rescuing me from the near approach of eternal Misery, and let thy Displeasure end in my Death, but after that receive me among the meanest of thy Servants to everlasting Life, through the Merits of my blessed Saviour and Redeemer Jesus Christ, *Amen.*

2. *A Prayer of his Friends after his Death.*

O Blessed Father! it has seem'd good to thy wise Providence, to tear this dear Friend from us by Violence, and to send him untimely to his Grave. [†I] own thy Justice herein, and desire to shew Reverence, instead of Murmuring, because it is thy doing.

And my Hope is, O Lord! that thou doest and wilt remember the pious Study and Bent of his former Life in Mercy, and graciously accept him

† Change the number, putting we for I, &c.

when several join together in this Prayer.

as one dying in thy Fear. And whilst I have this Hope to comfort me, I will not complain of any Violence or Accidents, which hurried him away from us to enjoy thee.

When it has been the Business of a Man's Life, and his daily Study and Care, O God! to serve thee, though Death comes on the sudden, yet it will not come too soon for him.

And I will consider also, that if thou surprisedst him with the Suddenness of his Death, thou sufferedst him not to be tormented with any long Fears thereof. And that the suddenness the stroke was, the less he was like to feel it. Or should he have felt it more, yet he might not have felt a painful Disease less, had it been his Executioner. For although that would have been more slow, it might not have proved less cruel; nor have smarted lighter, but only lasted longer. And if my dear and deceased Friend's Pain was more violent, O Lord! it was short, and through thy Mercy I hope it is the last he had to endure.

And far be it from us, O God! to repine, that he was thrown hastily
and

and headlong into Death; especially having a comfortable Hope, that the Effect thereof is to pass with less Pain and more Dispatch into a better Life, and more easily and speedily to take possession of Immortality, through Jesus Christ our Lord, *Amen.*

4. *Prayers on the Death of Friends who had lead ill Lives, and gave no comfortable Proofs of Repentance at their Deaths.*

IN this case we may put the surviving Friends in mind of the many other Things which they have to take Comfort in, and this I think is all the ground we have here of speaking Comfort unto them. But we cannot fetch Considerations of Comfort from their deceased Friends. For such Sinners as would have nothing to do with the Fear and Service of God, have no reason of Comfort in themselves, nor can afford any good Reason of it to their Well-wishers. And with relation to them, we must not pretend to preach Comfort, I conceive, but Submission.

To help them *meekly and patiently to submit themselves to God* in these sad Cases, the surviving Friends may use Prayer 1. *When a Friend dies*; especially if they leave out the Paragraph within the Hooks, p. 296.

They may also use this Prayer following, *to comfort them.*

AND blessed be thy Mercy, O most gracious God, which in this sad Case doth not leave me comfortless. For if this deceased Friend's Case suggests things full of Grief, I have many other Friends who give me great cause of Joy. And to compensate my Trouble in Pity for others, by thy Grace I have something to satisfy and please me in reflecting on my self.

For I can look with comfort on my own Scul, and hope through the Merits of my blessed Saviour, to find Mercy for it, and take Comfort in it, both living and dying. I have thee, O Lord! for my Portion; and nothing can make my Case comfortless,

less, whilst I am thine, and thou art mine, and whilst I have thy Power to trust to, and thy Love to rejoice in. And under all this Sorrow at present, I am sustain'd by the blessed Hope of being received at last into thy Presence, where all Remembrance of former Troubles shall be quite effaced, by the abundance of my present Bliss; where I shall have no Sorrow from the Miscarriage of Friends, but unspeakable Satisfaction in their Well-being, and Well-doing; and where I shall ever delight in thee, and in the continual Emanations of thy surpassing Mercy, through Jesus Christ my Lord and only Saviour, *Amen.*

5. *A Prayer on the Death of a Child.*

O Almighty Father! thou art pleased now to turn my Joys into Sorrows, and to take away from me that sweet Babe, which thou lately gavest me for my Delight and Comfort. But I humbly bow my Will to thine, and submit my-self to bear it patiently, and without murmuring, because it is thy doing.

Thou

Thou hast sent this poor Child into the World, O Lord ! to see and to taste Life, but hast not allowed it to stay till it could rightly understand the End and Business, or relish the Comforts and Satisfaction thereof.

But I will consider, O my God ! that thou wilt not require from it any Services of Life, whilst it was not capable to understand them. And that if it stayed not here to enjoy Pleasure ; so neither did it stay to be pined away with Sorrow and Care. It lived not long enough to be versed in all the Vexations of our State, nor to run through that great Variety of Miseries and Misfortunes which are incident here to our Nature. But went off before it had time to try how much Evil is to be endured in this Life ; yea, before it was come, to aggravate any Afflictions by Imagination, or to anticipate the same by Fear, or to reflect in Bitterness of Spirit, and lay to heart what it did endure.

And as it died young, O Lord ! so I have the Comfort to think and hope that therefore it died innocent. For it is taken back to thee, before it knew

knew Good or Evil, or had done any thing to offend thee. It has left the World, e'er it was made the worse by it, or had contracted any of the Wickedness thereof, to follow it and fright it at thy Judgment. By thy Mercy, O Father! it stayed till it was received for thine own Child by Baptism, and was therein assured by thee of Remission of Sin, and made an Heir of thy Kingdom. And by the same Mercy it is now call'd away, e'er it had done any thing to fall from that Relation, or to forfeit that Blessing.

So that in this taking it away from me, thou hast translated it, O Father of Mercies! from the Miseries of this World to the Joys of Paradise. It is taken from me to be at thy Provision, and to be kept for ever safe and happy in those blessed Mansions, which thou hast provided for thy Children.

And therefore if I have lost the Comfort of having a Child to train up in thy Service in this World; it is for the far greater Comfort, O my God! of having sent one to live with thee, and attend for ever about thy Throne

Throne in Heaven. And there I my self also hope through thy Mercy, to be received in thy due time, not only to see and enjoy it, but what is infinitely above all, for ever to see and enjoy thee, through Jesus Christ my Lord, *Amen.*

6. *A Prayer when one is made Childless, or is like to die without Children.*

† *Make me Childless, if they never had any.* **O** Blessed Lord! thou art pleased in thy Wisdom to † [bereave me of my Children] and to leave me no Appearance of Issue, to sweeten the Cares of Life, and to keep up my Memory to Posterity. I am content therewith, O my God! because it pleaseth thee; and coming from thy Wisdom and Care of me, I will not only own it to be just, but esteem it to be most wise and fit for me.

And if by having no Children I have fewer Delights, I will remember withal, O Father! that I have lighter Cares, and fewer Sorrows. I have not the Torment of seeing them take ill Ways, nor of Fearing continually

nually lest they should fall to take them ; nor shall have the Pains and Trouble of parting with them, which commonly is quicker and more affecting than the Pleasure of having them. And I may now fix my Love and Care more entirely upon thee, having no Cares for them to call me off. And I have less Temptation to descend to mean or ungodly Shifts, if ever I come to be pinched with Persecution or Adversity ; or to comply with any things unworthy and misbecoming my self, or displeasing unto thee.

And when I can leave no Children to support my Name and Memory, let me have good Deeds, O dear God ! and a Life of unblemish'd Integrity and Honour, to do the same for me. O ! that I may be remembred after I am dead, for Acts of true Piety and Charity, which give the truest and most lasting Fragrancy. However, let me leave behind me the memory of a truly religious, humble, and virtuous Carriage, for the Imitation of all that knew me.

Espe-

Especially, O holy Father! let a constant course of Obedience and Godliness, recommend me through the Blood of thy Son, to thy Approbation. And though among Men I am quite forgotten, yet let me be graciously remembred and received by thee when thou reckonest up and callest over the number of thy Children, for my dear Lord and Saviour Jesus Christ's sake, *Amen.*

Trinuni Deo Gloria.

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